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THE CHURCH IN CONTEMPORARY ITALY (1919-1931)

There are certain factors, social, historical, and religious, that distinguish Italy from other European countries, and certain others which it has in common with some but not with all. They must all be taken into consideration for a proper understanding of the Church's position in that country.

1. Social and Physical Factors

The first of these factors special to Italy is, of course, the presence within its boundaries of the seat of the central government of the Catholic Church, the Holy See. This presence has contributed to politico-religious events a color which is entirely lacking elsewhere. The second factor is what I might call a concentration of history within it to an extent which can be said of no other country. Rome has really been at the end of most roads in Europe for twenty centuries. This concentration of the past at times works with an almost explosive force in the present; nowhere more than in Italy. The third is its special central geographical position: a peninsula which has two frontiers—one Gallic and one Germanic—and which is the crossroads of the South, as Belgium is of the North. No social, political, or economic movement happens in Europe without leaving its imprint on Italy. The fourth is the social awareness of its people—a racial trait that has always made it the immediate victim or the close forerunner of revolution or reaction alike. One special economic factor which reacts on social problems is Italy's total lack of coal or oil, and its relative lack of water power. A country without such natural resources cannot embark on Communism in the midst of a capitalistic Europe.

Besides these special and distinctive factors, there are others which Italy shares with some European countries, but not with others. Like Germany, France and England, Italy suffered heavily in the War in young-man power and in wealth. As with France, new territorities were won which added to national and religious problems. As in Belgium, a high density of population makes for social solidarity. As in Germany, a high birth-rate makes for adventure abroad, with the outlet to the United States closed. Unlike Belgium and Spain, but like France, a homogeneous population makes for racial peace. As in all the Latin countries, a long association with the Church in official relations creates special paradoxical conditions of friendliness and unfriendliness together: anti-clericalism and the political power of Freemasonry moulded its recent history, while nationalism gave a special character to religion. Like all Europe, the post-War economic depression has exercised a cramping effect on both national and religious policies.

The geographic and demographic facts about Italy are soon recalled. It is a peninsula 760 miles long and nowhere more than 150 miles wide. It has an area of 119,744 square miles, a little more than that of New England and New York combined, and more than 36,500 square miles less than that of the State of California. For this area it had in 1929 a population of 42,115,606, a density of 343.9 persons to the square mile, as compared with a density of 131.7 for New England and New York, our most densely exception of the Netherlands (in 1930, 140 per 10,000) the highest birth-rate in Europe (29.27 per 1,000 in 1929), and with the exception of the Netherlands (in 1930 140 per 10,000) the highest excess of births over deaths in Europe: in 1930, 123 per 10,000.[1] In that same year Italy increased its population by excess of births over deaths by 515,027, which has been a fairly stable figure for fifteen years.[2] This growing population has had a large influence in shaping Italy's foreign policies, especially in the Near East, and bids fair to be a determining factor in the future.

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[1] Statistics from *World Almanac*, 1931.

The ecclesiastical figures are no less interesting and distinctive. The country is divided into 275 dioceses, of which 75 are immediately subject to the Holy See, and the remaining 200 constitute 37 Provinces.[3] A well-known demographer, Abbé A. d'Espierres,[4] estimated in 1929 that of the population that year of 42,115,606, there were 40,009,826 Catholics, 351,617 Protestants (mostly Waldensians), and 1,717,622 of no religion. It is admitted by candid Italians that Catholicism in Italy presents, in the period under consideration, the usual double aspect of Latin countries: an instinctive and widely uninstructed, and at times fervent, Catholic population in rural areas, and in the cities an undigested mass of anti-Catholicism, largely among the industrial population, along with much indifferentism, existing side by side with a splendid enlightened Catholic élite among poor and rich alike. This situation is not surprising, when one considers the long official estrangement of Church and State, and the intensive anti-religious propaganda to which the Italian people were subjected for many decades. Not the least among recent changes is the practical cessation of this propaganda, and the introduction of compulsory religious instruction into elementary and secondary public education.

More potent than any of these statistical factors, however, and indeed overwhelming in its influence, is the adoption by Italy, after 1923, of an entirely new—for modern times—theory and practice of public government. This new system—Fascism—has transformed both the public and private relations of Italy and the

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[2] *Journal Officiel*, Paris, May 10, 1931, annexe. Cf. *Dossiers de l'Action Populaire*, July 26, 1931, p. 16.

[3] By the Lateran Concordat, Art. 16 and 17, the Holy See binds itself to reduce the number of dioceses, as they become vacant, so as to make them correspond with the number of State Provinces; there are 92 of these Provinces.

[4] A. d'Espierres, *Les religions dans les differents pays du monde*, cited in *La Documentation Catholique*, vol. 26, August 29, 1931, col. 311.

Italians with the Church. It will be part of my difficult task to place this system in its proper historical setting, and to estimate its probable influence on present-day Italian life.

2. The Holy See

After the death of Pius IX (1878) and the coming of Leo XIII, it might have been expected that skilful diplomacy on both sides would more or less quickly dispose of the impossible situation created by the occupation of Rome by the Italian State, and by the Law of Guarantees. Such, however, was not the case; and modern writers have been wary of placing the responsibility. One of Leo's first acts was to protest to the world against the unnatural situation of the Papacy in his Encyclical *Inscrutabili,* 21 April 1878.[5] He also continued in force the *non expedit* of 1868 of Pius IX with regard to the participation of Catholics in political life, and the *ipso facto* excommunication of members of the Government. The Vatican and the Quirinal were hopelessly deadlocked up to the end of the World War. A surcharged emotional atmosphere kept "The Roman Question" continually to the fore, but impossible of solution. Yet in view of the extreme simplicity of the solution when it did come, it seems curious to us now that the formula had not emerged long before. I think it fair to say that this formula was present actively in the Vatican itself for a long time; on the other hand, before the break-up of the so-called liberal-democratic, that is, Masonic, hegemony over Italy, no acceptance of it was possible on the part of the Government.

Certain external events prepared the way after 1919. The War had destroyed many false assumptions. In spite of French accusations of Vatican friendliness to Germany, the Italians had had before their eyes the spectacle of the vivid patriotism of the Papal entourage, while understanding better than any others the fact that the Pope himself, as the Father of all the faithful, was committed to neutrality and peacemaking rather than to partisanship and war. It can now be seen that the day the War ended, the solution of the Roman Question was inevitable, in spite of the notorious fact that Italy had exacted, in the Treaty of London, the promise that the Pope would be excluded from the Peace Conference.[6] To any one who lived in Rome, as I did in the two years following 1918, signs of a breakdown of the deadlock were apparent. The sight of Cardinal Vannutelli on foot in the street, though in black; of religious processions in some localities; of a practising Catholic, Filippo Meda, in the Cabinet; of a Catholic party in the Chamber: all these were merely symbols of what was passing in people's mind. Premier Orlando has related the conversations he had had with Msgr. Cerretti, now Cardinal, through Bishop (then Msgr.) Francis C. Kelley of Oklahoma at the Paris Peace Conference and the cause of their failure.[7] In 1920, Premier Nitti held conferences with Cardinal Gasparri on the Roman Question.[8] Periodically, the inspired newspapers were allowed to speculate on the formula of a solution. There was literally an air of expectancy in Rome that the solution would not long be delayed.

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[5] In his Encyclical *Dall'alto dell'Apostolico Seggio* of 1890, Leo XIII laid down the terms of settlement as he conceived them.

Then began the era of "solutions". At one time the Catholic press, inspired from Rome, broke out with a renewal of Leo XIII's suggestion of 1888 to Francis Joseph, that the Roman Question could be solved only by an international agreement of the world powers, guaranteeing the sovereignty and neutrality of the Holy See.[9] This suggestion aroused violent opposition in Italian State circles up to the end.[10] This was followed by suggestions of the territory to be allotted to the Vatican. The most favored was the "corridor scheme" allowing it access to the sea.[11] But little by little opinion was crystallizing, and an understanding of the true nature of the Holy See's case was beginning to dawn on the mind of the people. When Pius XI ascended the papal throne in 1922, his first act was to appear on the balcony of St. Peter's for the benediction *urbi et orbi,* and in his first Encyclical, *Ubi Arcano,* he said: "It is scarcely necessary to say here how painful it to Us to note that from this galaxy of friendly Powers that surround Us one is missing, Italy, Our own dear native land, the country where the Hand of God, Who guides the course of history, has set down the Chair of His Vicar on earth."

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[6] Former Premier Nitti, in his *Bolshevism, Fascism and Democracy* (p. 208), says that even the Cabinet was kept ignorant of the terms of this Treaty.

[7] Vittorio Orlando, "The First Agreement Between Italy and the Holy See," *Saturday Evening Post*, May 4, 1929. Also *Vita e Pensiero* (Milan) for August, 1929, as translated for the N. C. W. C. News Service for the week of September 2, 1929, gives large extracts from the diaries of both Cardinal Cerretti and Bishop Kelley.

[8] "Pertinax" (André Geraud), *Le partage de Rome* (Paris, 1929), p. 22.

[9] For an echo of this, cf. *America*, 21: 7 (May 24, 1919), pp. 174-76, Reville, "The Prison of the Pope." The *Corriere della Sera* of April 16, 1929, told the story of Leo's letter. Cardinal Gasparri, in his letter of June 28, 1915, scouted the idea of an international pact, but Pertinax (*op. cit.*, p. 22) states the idea came up again almost at the last minute.

[10] Mussolini, in his speech on the Treaty on March 14, 1929, said that the Holy See had never asked for it from him.

3. THE STATE

Meanwhile political events in Italy itself had, unknown to the world, hastened the "solemn and auspicious hour," to use the words of Pius XI himself on December 23, 1922. A new system of government had taken possession of Italy's destinies, which was, in every sense of the word, a revolution. The War left Italy a chaos of conflicting economic, social, and political forces, utterly uncontrolled by the corrupt and inept politicians who succeeded each other in power.[12] In 1919, the rise of a new Catholic party, the *Partito Popolare,* founded by a Sicilian priest, Don Luigi Sturzo, Mayor of Caltagirone, seemed destined to change the face of Italy. At its first election in November, 1919, it polled 1,100,000 votes, and gained 120 seats in the Chamber. It had a progressive and even radical social and agrarian platform; it numbered men of real ability, but contained, perhaps, too wide a spread of social thought from left to right.[13] Its mistake, as seen now by looking backward, was in cooperating with the so-called Liberal and democratic parties which had misgoverned Italy for so long. It went down with them in 1924 in the general reprobation of parliamentary government.

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[11] Cf. R. L. Buell, *Europe: A History of Ten Years*, p. 359. Erzberger, in his *Memories of the War* (1920), recalls that he had proposed the same scheme to the Holy See. A commission appointed by Benedict XV in 1915, reported many schemes on December 6, 1923. *"Ainsi,"* says Pertinax, "*Vatican et Quirinal étaient encore hantés par des fantômes.*" (*Op. cit.*, p. 115).

[12] *Europa Year Book, 1929*, pp. 378-79: "Parliamentarism in Italy is less than two generations old, and almost from its origin it succumbed to poisonous abuses, chronic, critical and deep rooted. . . . Parliamentary life in Italy . . . was of bad quality. . . . In the midst of post-War misery, turmoil and broken promises, the State was in danger of foundering under the attack of unorganized and unauthorized Socialist depredations." Two old-time politicians, Salvemini, *The Fascist Dictatorship in Italy* (pp. 19-40), and Nitti (*op. cit.*, pp. 48-53), unconsciously bear witness to the same facts.

Those who lived, as I did, in Italy during 1919-1921, know how imminent was a social revolution. But the paralysis of government seized the Socialists as well as everybody else. It is this paralysis, as manifested in the State, which was the real cause of Fascist success. Democracy, as exercised through parliament, was thoroughly bankrupt in Italy. The steady evolution of Mussolini himself, from anarchical Socialism through republicanism to his present position, shows how unerringly his instinct led him to this fundamental fact. Italy itself was thoroughly ready to be governed no matter how, so long as it was governed. In the face of that fact, it is sterile to discuss whether Fascism saved Italy from Communism.

Mussolini, at the age of 36, on March 23, 1919, formed his Black Shirts of some young men who shared the common disgust and distrust of parliamentarianism. To him flocked a heterogeneous crowd of malcontents and idealists. In three years of agitation marked by much violence and bloodshed, the new party was strong enough to march on Rome, where the weak Facta Government succumbed without a blow. Mussolini was called by the King to be premier. Within three more years, in 1925, Mussolini was strong enough to strike the decisive blow, the proscription of the Freemasons,[14] whom in a long speech in May, 1925, he had accused of having governed Italy in the interests of France and of having kept the country in a ferment of religious turmoil. From then on, his reorganization of the State was rapid. On April 21, 1927, there was promulgated the Charter of Labor, and the State began definitely to be organized on a genuinely syndicalist basis adapting to Italy the ideas of Georges Sorel and Rossano.

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[13] For the program of the Popular Party, see *Documentation Catholique*, vol. 2, cols. 443-4, and Luigi Sturzo, *Italy and Fascismo*, p. 19.

[14] Law of November 26, 1925, *Gazetta Ufficiale*, No. 277, November 28, 1925, p. 4714.

While the new regime was slowly fashioning itself, Italy was held by a rigid dictatorship that reached into every corner of Italian life, which, in Mussolini's eyes, was nothing more than an armed guard holding the fort while behind it a new regime was being formed and ingrained into the souls of young Italians.[15]

The new Italian State system is called by its authors the *Stato Totalitario Corporativo.* It is governed on a basis of economic units, not political. Every citizen is to be enrolled in these units, or syndicates, of which there are fourteen: seven for employers and seven for employees, representing industry, agriculture, commerce, banking, inland transportation, air and sea transportation, and professional men and artists.[16] Each set of employers' and employees' syndicates is unified into a corporation, under a Ministry of Corporations (founded in July, 1926) and the National Council of Corporations (1930), of which the Premier is President. These corporations have both an economic and political function. Within themselves they provide for a complete system of compulsory arbitration of disputes, with collective contracts, strikes being forbidden by law; and one of the sixteen Courts of Appeal is a special labor court for these disputes.

Such a system, of course, could exist without in any way affecting the political constitution of the State. In Italy, however, the syndicates are destined to play a predominant role in governing the country in its internal affairs. The legislative section of the Italian Government consists of two houses: a Chamber of Deputies and a Senate. The Senate is appointive by the king from among twenty-five specified categories, one of which is the archbishops and bishops. Its functions are largely deliberative. The Chamber of Deputies, however, is a legislative body elected in the following manner. The candidates are 1,000 in number for a body of 400. A list of 800 is sent up to the Grand Council[17] from the National Confederation of Fascist Syndicates: each syndicate is assigned a quota in proportion to its importance; employers and employees in each category receive the same number.[18] Besides this, 200 candidates are named by other recognized associations, cultural, educational, charitable, or propagandist. From these the Grand Council selects 400 names, and the whole list is submitted to the country in the form of a plebiscite every five years. The country is made into one electoral district and the list is accepted or rejected *in toto*. If the people reject the list, the syndicates present lists, and the list with the highest vote is elected, other lists receiving seats in proportion. In March, 1929, the present Chamber was elected in this fashion, and 89.5 per cent of the electorate took part, 8,663,412 out of 9,673,049 registered voters casting ballots, with only 135,761 voting against the list; many bishops and priests urged their people to vote "yes."

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[15] The dictatorship, or the office of *Capo del Governo,* was legalized by the law of December 24, 1925, and extended by the law of January 31, 1926. *Gaz. Uffic.*, No. 301, December 29, 1925, p. 5067, and No. 25, February 1, 1926, p. 426.

[16] For a good description of the Italian syndicalist State, see *Foreign Policy Reports*, 7: 3, April 15, 1931, "Fascist Rule in Italy," by V. M. Dean, pp. 73-79. See also Carmen Haider, "The Italian Corporate State," *Political Science Quarterly*, 46: 2 (June, 1931), pp. 228-247.

It is highly important to note that in the Fascist design there is only one political party and no party warfare; or rather, that the party system is done away with altogether as having been responsible for most of Italy's ills for fifty years. In that sense "Fascist" is not a party tag, but synonymous with "Italian." Fascism is the Italian system of government, the Italian mentality, not a party platform, and enemies of Fascism are branded as enemies, not of the party, but of the fundamental national economy, just as monarchists in Spain were by the group in power there, and as it was proposed to do with opponents of the Free State in Ireland. Thus the division between Fascists and non-Fascists is more fundamental than party.[19]

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[17] For the nature of the Grand Council, see *Foreign Policy Reports*, *loc. cit.*, pp. 60-62. It is the governing body of the Fascist Party become the highest State body.

[18] For the inequality of this provision, see *Reports*, *loc. cit.*, p. 67.

[19] Mussolini had written in 1922: "I do not doubt that Fascism and the State . . . are bound to become 'one entity'": M. Sarfatti, *Life of Benito*

It has been freely said that Fascist theory owes its origin to Machiavelli's *Prince,* and to Sorel, Hegel and Nietzsche. This theory was succinctly put forth by the Italian Ambassador to the United States in a speech in Philadelphia in 1928, in which he declared: "It was once said that the State exists for the citizen: we have changed all that. For us the citizen exists for the State." It is true that this neo-Hegelianism is the theory enounced by the philosopher Gentile, who was Minister of Education before 1927.[20] On the other hand, the reaction to this doctrine is led by Alfredo Rocco, Minister of Justice, and a practising Catholic.[21] As for Mussolini himself, I was told late in 1928 by one very close to him that he has no philosophy, no theory, that he is a man of action purely, "who does the next thing that comes along to do."

Fascism, however, has developed along definite lines that should imply a theory, however variable. It does not deny the idea of popular sovereignty, as has been alleged, but it does reject the so-called democratic method of exercising it, that is, through the party system.[22] Primarily, the Fascist theory is said by its adherents to be a moral one, stressing the ideas of discipline, responsibility, loyalty, expressed in concerted action. Negatively, it rejects *laissez-faire* and all forms of European Liberalism. Politically, it sees the State governed by the people in its economic functions, not by parties. One must not forget that it has been evolving constantly, that consistency from one year to another is not made a virtue, that last year's statements must not be taken as this year's position.[23]

Mussolini (1925, p. 297). "The Italian State is the Fascist State," is his formula (speech of May 13, 1929, Chamber of Deputies).

[20] Cf. M. Vaussard, "Fascisme et bolchevisme en face du supranationalisme catholique," *Revue Apologétique,* 4 janvier, 1928.

[21] Alfredo Rocco, "The Political Doctrine of Fascism," *International Conciliation,* Carnegie Endowment for International Peace, October, 1926, No. 223, p. 394: "Fascism as an idea is indefinable. It is a fact which is taking place."

[22] Mussolini, *Discorsi della rivoluzione,* p. 21: "You know that I do not endorse that new divinity, the masses. It is a creation of democracy and Socialism. 'Only because they are many, they are right.' Nothing of the kind. The opposite is true: numbers are contrary to reason."

[23] Cf. Sarfatti, *op. cit.,* p. 71.

4. Church and State

Of course Fascism came up against the religious factor almost at once. At first, Mussolini seemed inclined to a thesis almost like that of the *Action Française,* a purely pagan position that welcomed the Catholic religion for its traditional place in popular psychology and its moral firmness. Under certain influences, however, he abandoned this position, and approached more nearly the Catholic position.[24] In any case, he early saw the necessity of regulating the religious question. He was met with the blunt assertion from the Vatican that there were two questions, not one: the *Italian Question,* or the regulation of the affairs of Italy with the Church, and the *Roman Question,* or the regulation of the juridical position of the Holy See in Italy and the world.[25] The latter must precede any attempt to deal with the former. The Vatican, also, publicly made clear its position and the possible terms of solution. It did not seek territory, but independence from secular powers, in order to exercise its spiritual functions unhampered. In this world, such independence can be had only by the possession of real sovereignty, an inherent ruling power not subject to any other. The Law of Guarantees was unacceptable precisely because it was a law, an act of a legislature, and hence subject to change, no fit base on which to found sovereignty, not a treaty between equals.[26] As for land, only such small territory as was barely sufficient for a sovereignty to exist in was demanded.[27] It was on these terms that the Roman Question was settled through the Treaty of the Lateran on February 11, 1929, followed by the signing of a Concordat on the same day, settling the Roman

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[24] Pertinax, *Le Partage de Rome* (p. 198-9), recounts having heard at the Vatican in 1929 that he is a practising Catholic, and had made his Easter duty for the last three years; he also tells of his long standing friendship with Father Tacchi Venturi, S.J.

[25] Cf. Letter of Pius XI, *Si è annunciato,* to Cardinal Gasparri, of February 18, 1926 (*Oss. Rom.,* February 22-23, 1926).

[26] For a fuller statement of this position, see Wilfrid Parsons, S.J., *The Pope and Italy,* pp. 31-35.

[27] Letter of Cardinal Gasparri on October 6, 1926, as quoted by Mussolini in his speech of May 13, 1929.

Question.[28] The old idea of Temporal Power ended on that day. It was a real revolution in Church polity.

The Treaty and Concordat introduced a profound modification into the religious life of Italy. The old laws calling for a secular marriage ceremony before the religious one were done away with, and the religious ceremony was made legal. Says the Concordat in Article 34:

> The Italian State, wishing to reinvest the institution of marriage, which is the basis of the family, with the dignity conformable to the Catholic tradition of its people, recognizes the Sacrament of Matrimony performed according to Canon Law as fully effective in civil law.

Obligatory religious instruction was introduced into secondary public education. Article 36 of the Concordat uses these striking words:

> Italy considers the teaching of Christian doctrine according to the forms received from Catholic Tradition as the foundation and crown of public education.

In his speech on May 13, 1929, defending this Article Minister of Justice Rocco said: " *Lo Stato cattolico non può non educare i suoi cittadini alla fede cattolica*—the Catholic State cannot but educate its citizens in the Catholic Faith." Religion had already been introduced into primary education under Minister of Education Gentile in 1923, in what Mussolini called the " most Fascist of all reforms."[29] Anti-religious propaganda was more sternly repressed, and the proselytizing activities of Protestants severely restricted. The number of chaplains in the army was increased and they were given larger facilities. Public religious processions were fostered and protected. On many occasions the public authorities pronounced on the patriotic necessity for Italians of practical Catholicism. Private holders of confiscated Church property were granted title to it by the Holy See "to appease their conscience," by Article 28 of the Concordat. The "purification" of the public services from the presence in them of Masons was completed. The inner conflict of Italian loyalty and Catholic faith was dissipated.

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[28] The principal documents for the Treaties are: (1) *Treaties:* three documents, Lateran Accord with three annexes, Concordat, Financial Convention, in *Acta Apostolicae Sedis*, June 7, 1929, and in *Atti Parlamentari*, Camera dei Diputati, Legislatura XXVIII, la sess., 14 maggio, 1929, pp. 171-341. (2) *Acts of the Holy See:* "Laws and Dispositions of the State of Vatican City," in Special Supplement of *Acta Apostolicae Sedis*, June 8, 1929; 7 laws: fundamental law, sources of objective law, citizenship, administration, economic, commercial, and professional provisions, public safety, and right of entry, with annexes giving the official flag, seal, and shield. The postal convention followed on July 29. *Religious administration:* by creation of a Vicariate and parish of St. Anne of the Vatican, Apostolic Constitution of May 30, 1929, *Ex Lateranense pacto*, in *Oss. Rom.*, June 11, 1929. (3) *Acts of the Italian Government.* Three Acts of May 14, 1929: Execution of the Treaty, Application of the Concordat to the Marriage Laws, and Disposition on Ecclesiastical Bodies and Goods. Royal Decree of May 27, 1929, on the financial convention. *Gazz. Uffic.*, June 5 and 8, 1929.

On the other hand, the reconciliation of the Church and Italy went through many dark days at first. The ink was hardly dry on the Treaties when Mussolini, in his speech of May 13, 1929, introducing the Treaties to the Chamber of Deputies, spoke as follows on the subject of education:

> Another regime than ours, a democratic-liberal regime, one of those regimes that we despise, can deem it useful to renounce the education of the young generations. Not we. On this ground we are intractable. Education must be ours. These children must be raised in our religious Faith, but we must complete this education, we must give these young people the sense of manhood, of power, of conquest; above all, we must transmit to them our faith, our hopes.[30]

To this the Pope took emphatic exception. In several audiences, notably to the students of the College of Mondragone on May 14, he rebuked the idea of State monopoly of education, and put forth the rights of the family and the Church. He said:

> Where we can never agree is when men wish to oppress, lessen, deny this right which nature and God have given to the family and to the Church respectively in the domain of education. On this point we are, I do not say intractable, for to be intractable is not a virtue, but intransigeant. . . .[31]

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[29] Royal Decree of October 1, 1923: "The teaching of the Christian doctrine in accordance with the Catholic Faith shall form the basis and aim of elementary education in all its grades. (Art. 3)." Parents who impart this instruction themselves and those who do not wish it at all are exempt from the law.

[30] *Messaggero* (Rome), for May 14, 1929. [31] *Oss. Rom.* for May 16, 1929.

To which Mussolini replied on May 25 before the Senate:

> Instruction is one thing and education is another. Are we Fascists partisans of a fierce monopoly of instruction? No! Must I recall that it was under the Fascists that the first Italian Catholic university was opened? But there is one side of education on which we are, if I may not say intractable, at least intransigeant. . . . What is then this education to which we claim the right in full? The education of the citizen. . . . If the contemporary world were not this world of savage wolves that we know (wolves even when they dress in the height of fashion and in funeral tail-coats), then we might renounce such an education, to which we will give a name, for hypocrisy is repugnant to us: a warlike education.[32]

The Pope replied on May 30 in a long letter to Cardinal Gasparri in which he threatened to revoke the Treaty if the Concordat was not respected. "They will stand together," he said, "or they will fall together, even should Vatican City as a consequence fall along with the State which it constitutes." [33] Meanwhile, however, he was forced to see the *Giovani Italiane,* the Catholic girls' clubs, 500,000 in all, follow the way of the *Giovani Esploratori,* the Catholic boy scouts, into the ranks of the official Fascist organizations. He did this, he said, to avoid a greater evil.[34]

Up to 1931 the conflict smouldered. It suddenly broke out again when the young men's clubs this time were abolished by decree. The Pope had, on December 31, 1929, in his Encyclical *Rappresentanti in terra* on Christian Education condemned the distinction between religious instruction and State education along with the Fascist theory that the addition of religious instruction to a secular education constitutes Christian education:

> The mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit, so that religion may be in very truth the foundation and crown of the youth's whole training,

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[32] *Corriere d'Italia* (Rome), for May 26, 1929.

[33] *Oss. Rom.* for June 6, 1929.

[34] Pertinax, in *Le Partage de Rome,* pp. 54-56, gives a résumé of this struggle.

and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well.[35]

On May 15, 1931, the Pope published his Encyclical *Quadragesimo Anno* on the Reconstruction of the Social Order, in which he claimed the right to determine the answers to social and economic problems.[36] This challenge was immediately accepted, and the young men's organizations depending on Catholic Action, a national federation, were suppressed on May 30. This brought the conflict to an acute point, and on June 29, 1931, the Pope issued his Encyclical *Non Abbiamo Bisogno* on Catholic Action, which was smuggled out of Italy by air and cabled over the world.[37] Again the issue of State monopoly of essential education apart from religious instruction was raised, in spite of Article 43 of the Concordat which reads:

> The Italian State recognizes organizations dependent on *Azione Cattolica Italiana,* inasmuch as they, as the Holy See has declared, exercise activity outside all political parties and are under the immediate direction of the hierarchy of the Church for diffusion and propaganda of Catholic principles. . . .

The dispute was settled for the time by the agreement of September 3, on which date the Government issued a *communiqué* in which, contrary to cabled reports, the Pope yielded nothing; the right of the Church to pronounce on social questions and to influence their solution was not denied, the central board of Catholic Action was not abolished, while the abstinence of Catholic Action as such from politics was reaffirmed, as was the essentially local and diocesan character of its constituent parts.[38] Msgr. Pizzardo, its General Assistant and a resident of Vatican City, had already resigned this position on June 10.

5. CATHOLIC ORGANIZATION

In accordance with its official definition as the "participation and coöperation of the laity in the apostolate of the hierarchy,"

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[35] *Catholic Mind,* 28: 4 (February 22, 1930), p. 84.

[36] *Catholic Mind,* 29: 11 (June 8, 1931).

[37] *Catholic Mind,* 29: 14 (July 22, 1931).

[38] Cf. Yves de la Brière, in *Études* (Paris) November 5, 1931.

Catholic Action has been looked on by Pope Pius XI as the most immediately necessary factor in his program for the Christian reconstruction of modern society.[39] With insistent pressure he has from the beginning of his pontificate dwelt on its value as an organization for personal sanctification, as an educational instrument, and as a channel of indirect influence on the State. He took a personal and unflagging interest in the formation and growth of Catholic Action in Italy under the name of *Azione Cattolica Italiana* and secured the inclusion in the Concordat of a provision safeguarding its liberty, as he had in the Lithuanian Concordat.[40]

This Italian society has two branches, masculine and feminine; the masculine is composed of three organizations: the Italian Federation of Catholic Men, the Association of Italian Catholic Youth, and the Italian Catholic University Federation; the feminine section, called the Italian Catholic Feminine Union, is divided into three parts—the Union of Italian Catholic Women, the Italian Catholic Feminine Youth, and the Italian Catholic University Women.[41] To these are added various professional groups, whose interests are specialized. In 1931, the *Azione Cattolica* numbered 4,000 sections. These associations are at bottom parish bodies, each under parochial councils; these councils in turn function under a diocesan council, and all the diocesan councils are coördinated under the Central Committee, with headquarters at Rome, near Vatican City. Each parish has an ecclesiastical assistant, to safeguard orthodoxy of action, but the officers of the councils are laymen. Each diocesan council has a similar assistant, as has the Central Committee at Rome. The use of the organizations for political purposes is forbidden, but there is assured the smooth carrying out of Catholic Action's three-fold function of personal sanctification and higher religious instruction, of interaction among Catholics themselves, and of an ultimate influence on society itself. It was at this latter aspect that Mussolini took alarm, determined as he is that Catholic youth, men and women, be thoroughly imbued with Fascist principles.[42] Peace between the two sides can only be assured at last by confidence on the part of the State of the essential patriotism of the members of Catholic Action, and on the part of the Church that the Fascist State is not anti-Catholic or non-Catholic in its aims and actions. Personal relations will do more than public protests.

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[39] The important documents on Catholic Action, previous to 1929, can be found in Cavagna, *Pio XI e l'Azione Cattolica*, in which it is stated that only in three months from 1922-1929 did Pope Pius XI fail to speak on the subject. Other texts are collected in *Documentation Catholique*, 23: cols. 323-384, 579-639. The principal Papal documents are Pius X, *Il Fermo Proposito* to the Italian Bishops, May 11, 1905; Pius XI, *Ubi Arcano*, December 23, 1922, and *Quas Primas*, December 11, 1925. Beside Papal texts, important are the letters of Cardinal Gasparri to Bishop Skwireckas of Kaunas, December 12, 1928, and to Cardinal Hlond, Primate of Poland, February 1, 1929, and April 10, 1929; and the speech of Cardinal Pacelli at Magdeburg, September 5, 1928.

[40] Pertinax, *op. cit.*, p. 161, n. 6; cf. pp. 127-163, chapter: "La place du concordat italien dans la politique générale de l'église."

[41] Cf. "Statuto de l'azione cattolica italiana," *Monitore ecclesiastico*, November 1923, pp. 330-340.

6. The Future

Italy, then, is not at all what it was in 1913, still less what it was in 1900. There is also a sharp contrast between Italy before the Treaty in 1929 and Italy today. For fifty-nine years faithful Catholics were torn between their allegiance to the new Italy and to the Church which that Italy openly oppressed, and negligent Catholics were the prey of a never-ceasing anti-Catholic propaganda, which in the growing ranks of Socialism before and after the War reached the height of fanaticism. The divided allegiance was wiped out by the Treaty, and the anti-religious forces are driven out or forced under cover.[43] The Catholic Faith is taught in the public elementary and secondary schools, and the crucifix is in each classroom as the symbol of the Faith of the nation. Relations between Church and State are regulated by a Concordat, which is the most favorable ever negotiated by the Church. The Catholic laity have an organization in *Azione Cattolica,* which is a perfect instrument for forging the Catholic spirit in the nation. There is only one Catholic University for laymen, that of the Sacred Heart at Milan, though there is also an Institute for Higher Studies for the laity at the Gregorian University in Rome. The courses at the other universities vary from our own familiar naturalism to the best of Catholicism. All other things being equal, Catholicism in Italy has the best chances in Europe to flourish and grow.

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[42] Speech of May 13, 1929: "The Fascist State lays full claim to its moral character. It is Catholic; but it is also Fascist; it is even before all, exclusively, essentially Fascist. Catholicism completes it, we declare it openly; but let no one take it into his head, under cover of philosophy, of metaphysics, to shuffle the cards in our hands!"

[43] On June 30, August 7, and December 25, 1930, Pius XI protested at the laxness of the Government in dealing with Protestant anti-Catholic propaganda in Italy. He does not seem to have protested since.

The Church, however, is functioning under a régime which is above all others jealous of its own moral power and influence. Mussolini is intelligent enough to know that the preservation of his régime depends above all on education, and to understand that all education is not confined to the schoolroom. All the Fascist organizations are primarily educative. But so is Catholic Action. If the Government continues to observe the Concordat which allows Catholic Action full freedom, there will be no further conflict along this line. In that case, coöperation between the two systems will be an ideal one: the official organizations stressing the natural virtues of courage, loyalty, self-sacrifice, and coöperation, and the Catholic bodies informing all this with supernatural principles. The task of the Catholic authorities for the next few years is a delicate one. But they will be strengthened by the unshakable determination of Pius XI to see that the Catholic idea prevails in Italy and everywhere.

WILFRID PARSONS.

STATUS OF THE CHURCH AND CATHOLIC ACTION IN CONTEMPORARY SPAIN

Introduction

To preface this essay with the statement that Spain is not a Catholic society today and has not been one for nearly two hundred years, may surprise many. If one considers what constitutes a Catholic society and then reviews the events in Spain from the reign of Philip V, one appreciates the truth and significance of this statement. As the tree is known by its fruits, and the individual Catholic by the Catholic virtues which adorn his life, so too the character of a society is known by its fruits, its social institutions. We judge institutions by their principles, by their organization and by the results of their functioning. Judged by this criterion we can only give the title of Catholic to an institution when its principles, its organization, its results are informed by the Catholic view of life. By such a standard Spain is not a Catholic society.

Be it noted here that while a society is undoubtedly made up of individuals, it is not a mere mass in which numbers are significant. A society may possess a majority of believing Catholics and yet not be Catholic. For a society is that mysterious entity, an organized network of institutions which catch up and integrate the manifold life of man, guiding his instincts, satisfying his interests, supporting his aims, at once receiving his action and moulding his choices. The term Catholic, of course, includes not only the implications of the natural law, but more essentially the fuller and richer interpretation which is the function of the Catholic Church to make more clear and to expound.

I

Relations of Church and State

Tradition reverently informs us that when St. James the Apostle was about to set out on his travels, Our Lady told him she would meet him in Spain, and devotion to Our Lady of the Pilar reminds us that the Church in Spain was practically contemporaneous with the Church in the world.[1] Circumstances, however, did not present the favorable moment for applying the teachings of the Church to the organization of society as a deliberate choice of the will of the people until the Third Council of Toledo. From then on we may watch the slow growth of social institutions moulded on Catholic principles and the norms gradually crystallizing for the relations between Church and monarchy.[2] Politically the Spanish people set up a Catholic *república* in which the twin directing agencies were the ecclesiastical and the secular (civil) authorities.[3] The first was represented by the episcopate, the second by the King and on the administrative side by the *municipios, señorios* and other similar institutions. Each authority had its own special field of work but the complex nature of man frequently demanded that the ecclesiastical should advise the secular, and the secular support and defend the ecclesiastical. We see this concretely worked out in the mutual coöperation of each as specified in the codes and *fueros*.[4] The important coöperation which the ecclesiastical authorities lent because of the special events in Spanish history, gave a unique position to the Church in Spanish society. This is why we find individual ecclesiastics participating in the function of government, as members of the

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[1] Villada, Zacarias, *Historia Eclesiástica de España*, I, Madrid, 1929.

[2] In this article we take the stand that monarchy in the medieval sense has been superceded by the state in the modern *practice*, though not in the terminology of the usually accepted political theorists. That is we hold that what the people expect today of what they call the state as an institution, the medieval people expected of the monarchy as an institution, though with this difference. Owing to a return to pagan principles, the state in modern practice is expected to do the work done by many other institutions, including the Church, of the medieval society and thus it tends to become not only all absorbing but coterminous with society. (For an interesting discussion of modern theories of the state, see Emerson, *State and Sovereignty in Modern Germany*, Yale University Press, 1928.)

[3] De Vitoria, *Relecciónes Teológicas* (Madrid, 1917), II, 127.

[4] Cf. the *Forum Iudiciorum, Las Siete Partidas*; Ziegler, A., *Church and State in Visigothic Spain*, Catholic University, 1930; Madden, M. R., *Political Theory and Law in Medieval Spain*, Fordham University, 1930.

King's Councils, as *oidores* of *Audiencias* and as holders of *señorios.* This is why we have the recognition of canon law on a legal equality with that of the civil law and the interpenetrations of the latter with the principles borrowed from the canon. The reason why Spain had ecclesiastical *fueros* and representation of the clergy in the Cortes derived directly from this situation, but indirectly from the Catholic theory of social organization, which considers the spiritual interests of man as worthy of recognition, and so important as to have this recognition publicly proclaimed in the proper institution—the Cortes—which represented the various necessary interests of man. This is why also we have the *diezmo* in Spain. As the interrelations produced by the above situation were gradually organized and settled into the framework of Spanish life, the Spanish people did indeed possess a Catholic society.

Nothing, however, is perfect in this imperfect world, nor did Spanish society escape this rule. Owing to the generally sympathetic coöperation between the ecclesiastical and secular authorities, a certain institution was allowed to grow up, arising rather naturally out of the conditions of the Reconquest, and of the intimate relations between the Church and the monarchy. This was the institution of the *Real Patronato,* correct enough in theory but capable of much abuse when those managing it forgot or confused the theory behind it.[5] It was not until the discussion on the authority and power of the King in the terms of the definitions of the Justinian code began at first insensibly, then consciously, to influence the Spanish monarchs to take an attitude towards the rights of the patronage which opened up the long dispute on the *Regalia* between the Popes and the Kings. Upon the advice of jurists more versed in the Roman than the canon law, the kings began to assume that what was granted originally as a favor owing to the particular circumstance of the time, was really a natural right and therefore inalienable. The confusion of thought by which this conclusion was reached is well illustrated in the celebrated book by Rivadeneira [6] which has so influenced the modern anti-clerical theorists. From considering the patronage as a right *de iure,* it was but a step for the Roman lawyers to assume it a lay function and thence in a further short step to secularize the whole institution, including the *diezmo.* The whole function of the patronage was then assumed to be inherent in the royal sovereignty and by so much a " royal, a lay, a secular " power, to use the words of Rivadeneira, which should have jurisdiction over ecclesiastical persons and property.[7]

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[5] The right of patronage was a favor granted by the Holy See more or less frequently from the fifth century to various of the faithful in order to encourage them to found and endow churches and benefices. It consisted in the power to present a cleric for a vacant benefice (cf. St. Thomas, *Summa* 2: 2. q. 100, art. 4). It was conceded as a reward and a favor, to ecclesiastics or the laity (cf. *Las Siete Partidas, Partida* I, *Tit.*, xv, *ley* xv). It is called a right because out of the favor granted resulted permanent and legal consequences such as certain rights and duties. Cf. Gómez Zamora, *Regio* Patronato (Madrid, 1897), c. v, 163-221. Cf. Lafuente, Vicente de, *Historica eclesiástica de España*, 2nd. ed., Madrid, 1875. Interesting references are to be found in Ballesteros y Beretta, A. de, *Historia de España*, VI, pp. 373-4, Barcelona, 1932. Gonzales-Albern, J. Escobedo, *Las Relaciones entre la Iglesia y el Estado en la historia, doctrina y los canones*, Madrid, 1927.

The acceptance of these ideas was so rapid after the reigns of the Catholic Kings and abuses under them both in Spain and elsewhere so alarming that the necessary reforms were instituted in the Council of Trent. Many of the disciplinary reforms of this same Council were not well received by the Spanish sovereigns. As a consequence of the evils resulting from this policy and the dangers from the extravagant interpretation of the *Patronato* adopted by the Bourbon Philip V, the papal court adopted a new policy. It aimed as diplomatically as possible to emancipate the Church in Spain from the shackles with which these false ideas on the *Patronato* had gradually hampered her liberty of action. Since many of the abuses had become rooted in custom this was not easy to initiate or to accomplish, but it has remained the keynote of the Vatican policy to the present day.

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[6] Rivadeneira, D. Antonio Joaquín de, *Manual Compendio del Regio Patronato,* c. iv, c. vi.

[7] Ballesteros, VI, pp. 229-35. Morales, A. de, *Patronato eclesiástica de los Reyes de España* in *Revista general de Legislación y jurisprudencia,* Madrid, XL. Portillo, Enrique, *Estudios críticos de historia eclesiástica española durante la primera mitad del siglo xviii* in *Razón y Fé,* vol. 17 (1907), and *Diferencias entre la Iglesia y el Estado con motivo del real patronato en el siglo xviii* in *Razón y Fé,* vol. 20 (1908).

The first open challenge to the authority of the Pope came in the attempt to restrict the powers of the papal nuncio. At the request of Charles I in 1537, a nuncio was appointed to the Spanish court. Certain special functions were assigned to him, jurisdiction over certain cases formerly heard in Rome, the granting of certain papal benefices and the collection of certain revenues of ecclesiastical prebends and the *expolios* of deceased archbishops and bishops and the income of vacant benefices. Between the attempts of the Kings to control the Church through this nunciature and various abuses which arose in connection with the lawsuits, there was considerable criticism in the Cortes (1713) and the Royal Council. The applications of the *pase regio* [8] and the objections of the nuncio to these frequently brought very strained relations between the Vatican and the Spanish sovereigns. Philip V had even gone so far as to close the nunciature in 1709. A committee was formed from the Council of State and Castile to arrange the question. Among the regalists were D. Franciso de Solís, Bishop of Cordova and Viceroy of Aragon, who drew up the list of complaints against the Roman Curia in a report on the *regalias* of the king and the jurisdiction of the bishops. Opposed to regalism was D. Luis Belluga, Bishop of Cartagena. In his memorial he countered all the statements of the regalists and had with him the Archbishop of Santiago and the Bishops of Toledo, Seville and Granada. Macanaz of the pro-French party, presented his memorial of the Fifty-five Points to the Council of Castile. Negotiations were entered into also in regard to the abuses connected with the non-enforcement of certain of the disciplinary decrees of Trent. All these complaints led to the Bull *Apostolici Ministerii* issued by Innocent XIII on the advice of Cardinal Belluga y Moncada. The points dealt with related to the conditions for ordination, obligations of pastors, suppression of benefices and chaplaincies without endowments, the cloister of nuns, duties of the regular clergy, procedure of the tribunals of the nunciature and other ecclesiastical courts.

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[8] The *pase regio* was a right claimed by the kings to promulgate or refuse to promulgate the papal bulls and pontifical decrees. Without this royal authorization, they would not be legally binding in the Spanish possessions. Such a privilege had been granted by Pope Urban VI under special circumstances, and the idea was eagerly seized upon by rulers ambitious to control the pope. Alexander VI permitted the nuncio at the Spanish court and also the chief chaplains of the Catholic Kings to examine or revise the bulls of indulgence in order to establish their authenticity. This was taken as a pretext by which the kings assumed the authority to order that all the rescripts and papal documents should first pass the Royal Council (*Novísima Recopilación, Lib.* II, *Tít.* III, *ley* 9). The *pase regio* as a royal right has been emphatically condemned by various popes, including Leo X, Clement VII, Clement XI, Benedict XIV and Pius IX.

The last two raised the delicate question of the *Patronato*. The Marqués de Mejorada y de la Braña, secretary of the *Patronato* under Philip V, in a letter to Don Santiago Riol, one of the under secretaries, attempted to prove with documents that the *Real Patronato* was " the most precious stone which adorns the Crown of Castile ". It comprises all the rights of the *Patronato* (*soberana regalia*) whether obtained by papal donation or originating in the superiority of the Crown over the Pope. These last were inalienable.

Such statements could not be ignored by the Pope and negotiations were initiated by the Pope between the two courts in order to clear up the difficulties. A Concordat (September 26, 1737) was drawn up between Clement XIII and Philip V arranging many of the minor points at issue but the vital question of the right of the *Patronato* was not squarely faced. Article 23 diplomatically postponed for future discussion the principles at stake, leaving the question of the vacant benefices and the *expolios* as it had been. Though in the interests of peace the concordat was ratified by both parties, neither was pleased and the royal jurists immediately raised loud outcry that the authority of the King had been placed under that of the Pope. Under the impact of the arguments of the leading Spanish jurists, particularly Don Gregorio Mayans y Ciscan, fifteen years of controversy ensued. Again in the Concordat of June 11, 1753, arranged between Benedict XIV and Ferdinand VI, the direct statement of the issue was avoided, the Pope considering the time inopportune for more than the statement of the facts of the *Patronato* as conceded by the popes to the Spanish sovereigns.[9] The Holy See upheld the principle at issue by reserving directly from the *Patronato* fifty-two ecclesiastical benefices in Spain. It was made clear that the rights of nomination did not confer any jurisdiction over either ecclesiastical persons or churches.[10]

As a result of negotiations in regard to ecclesiastical court procedure, the King agreed to deposit at Rome a sufficient endowment (1,143,333 Roman *escudos* at 3 per cent. and a promise of 5000 for the support of the nunciature at Madrid) to compensate for the fees resigned by the Papal court.[11] The income from the *Cruzada* was assigned to the Crown.

The papacy perceived that the temper of the Spanish court was in no wise favorable to any other settlement and with that patience and vision so characteristic of its divine mission was content to await a more favorable time to secure its main point, the entire freedom of the Church in Spain. But the long argument had prepared the minds of the leaders for the decidedly anti-papal and anti-clerical policies of Charles III and his ministers.[12] Another factor was that Catholic opposition had lost vigor as a result of the decay of the study of Scholastic philosophy in the seventeenth century. Spanish philosophical thought became much influenced by Cartesian and empiricist theories. The Abbé Juan Andrés and the ex-Jesuit Arteaga spread such opinions and though Scholastic thought was not unrepresented, it had a small audience.

These new ideas were working also for a reorientation of social classes which the rise of a commercialized middle class was to force in the nineteenth century. The nobility and clergy were to lose to it their functions of leadership.[13] Though the principles of the Protestant revolt foreshadowed this condition even in Spain, the momentum produced in Spanish society by the brilliant reigns of Charles I and Philip II appeared to hold the old classes in being even into the formalism of the eighteenth century. No one in Spain could then appreciate that the face of society was to be so changed for no one could imagine a different hierarchy of classes or different institutions.

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[9] Lafuente, Modesto de, *Historia General de España*, XIX, pp. 317-18.

[10] This was stated in the Bull of Adrian VI to Charles I: "cuyo derecho de Patronato así confirmado y concedido, sea de la misma naturaleza, vigor, fuerza y privilegio, *que el que compete a los Reyes*", quoted in Gómez Zamora, *Regio Patronato español e indiano*, Madrid, 1897, p. 249.

[11] For the text of the Concordat of 1753 see *Colección de los Concordatos*, Madrid, 1848; Lafuente, Modesto, *Historia General*, XIX, pp. 311-22.

[12] For a summary of the policy of Charles III, see Ballesteros, V, p. 173; VI, pp. 233 sq., and references. Cf. also the work of the encyclopedists Feijóo, Torres Villaroel, Mayans y Ciscan, Campomanes, Capmany and Jovellanos.

Nevertheless this is exactly what was happening. Old classes were dying, new institutions were being prepared. The leaders of this social action were visioning the secular state and secular society but they did not immediately perceive that this meant new institutions. To them at that time it simply meant the displacing of certain of the old institutions not from society but from a position of leadership.

The first social institution attacked was the Church; the family was not seen to be an obstacle until later days. By a series of royal decrees the Spanish Church was more and more subjected to the king's authority: in case of conflict of laws between the civil and ecclesiastical courts, the preference was given to the former; a law of 1766 required the bishops to supervise the priests lest they should criticize the government; the right of asylum and the personal immunities of ecclesiastics were limited by a law of 1774. During the reigns of Charles III and Charles IV the Inquisition was much restricted. The attitude towards the Society of Jesus and the confiscation of so many of the ecclesiastical and charitable

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[13] Note these statistics quoted in Chapman, *History of Spain*, New York, 1930, p. 459:

	1787	1797
Ecclesiastics	182,425	168,248
Nobles	480,589	402,059
Civil Employees (government)	41,014	31,981
Soldiery	77,884	149,340
Students	50,994	29,812
Farmers and farm laborers	1,871,768	1,677,172
Manufacturers and artisans	310,739	533,769
Servants	280,092	.....
Merchants	No figures	25,685

endowments during the latter part of the eighteenth century, are further examples of this spirit. The dislocation of education produced by these events had of course important consequences, for the new teachers were already imbued with encyclopedist ideas, for which many of the clergy had been prepared by an enthusiasm for the ways of Jansenism.

When the Cortes of 1812 assembled at Cádiz there were already two generations of leaders almost completely de-Catholicized, but the masses of the people, if indifferent to religious interests, had not thoroughly assimilated the new ideas. Hence although the Constitution of 1812 really served notice on those of the Spanish people who had eyes to read it aright, that the old Catholic society was dead, its curious mixture of the old and the new won a sufficient support for the policy of the leaders. The old monarchy was killed outright, sovereignty was declared in the people, and hence eventually to be administered as a secular thing, but the religion of Spain was officially declared to be the religion of the people and the exercise of none other tolerated. How empty was this formula was to be revealed in the immediate restrictions placed upon the action of the Church in practically every sphere of life, even in the forum of individual conscience, for an attempt was made to limit the number of religious communities and even of vocations. Even with all this it was not possible to erect the secular state and secular society right away, but every generation since then has seen the effort made to make them a fact and a reality.

What was the Church to do in this new orientation of the social life of the people? Unfortunately few of the ecclesiastical leaders appreciated the seriousness of the changes and the true nature of the developments in the social classes. The Nuncio protested and was exiled for his pains. Most of the hierarchy considered that the crucial point of attack was the monarch and not the principles of the monarchy as an institution, and so rallied to the defense of Ferdinand VII who was to prove indeed a broken reed. The Bishop of Orense, Don Pedro de Quevedo y Quintano, is thought to have saved at least the outward forms of the monarchy. In the secret sessions of the Cortes held on March 9, 1812, a long and bitter debate was held over the meaning of *guardar y obedecer* in the constitutional oath and over the interpretation of the phrase *residir la soberanía en la nación.* Could this latter be considered as apart from that of the King? If so the oath could not be taken was one argument. Another held that the deputies having sworn to the King as their Sovereign, the State was then constituted and therefore sovereignty of the people could not mean any right taken from the King. The debate over this was inconclusive, and finally in order to come to a prompt decision, the minority over-rode the majority by unscrupulous methods and decreed exile and confiscation of property for any deputy who should take a stand against the constitutional oath. The Cortes then formally swore to the Constitution on March 19, 1812.[14] Despite the continued protests of the Bishop of Orense no one took the hint.

The reasons for this are not far to seek. Considering the insidious way in which the new propaganda had been spread in Spain and the general attacks on the rights of the Church and the religious orders, it was perhaps not possible for those generations to grasp how widespread the new principles were. The clergy and the majority of the people also could hardly imagine the possibility of a Spain not Catholic and neither appreciated the reorientation of institutions which had actually taken place as a result of the success of the Reformation and the economic ideas of the Industrial Revolution.[15] These had in fact reshuffled the old social classes and in the new alignment the so-called middle class occupied a strategic position, and therefore it should have been held to the Church, if the society was to remain Catholic. This the hierarchy failed to see, partly because of the war on the Church which proved an effective smoke-screen and was serious enough to prevent all effective effort of defense. It was not until the Syllabus of Pius IX cleared the way that a Pope, like Leo XIII, could call attention to the necessity of new institutions, even now despite the great Encyclicals of Pius XI a very new idea. Meantime the middle class was lost to the Church.

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[14] Risco, A., *Las Cortes de Cádiz y el obispo de Orense* in *Razón y Fé*, vol. 75 (1926); Lafuente, M., *Historia General*, XXVII.

[15] The Spanish economists had been discussing this for some time, but the point of the debate had been missed.

In such a situation the Church was left little choice of action. There was the duty and the necessity of teaching society once more the old Catholic principles and so to prepare the way for the reforms, but the Church could not take the first steps towards this desideratum. First the secular State decided to monopolize education [16] and secondly to hold fast to the *Patronato*. Thorough-going secularists might be expected to welcome the complete break with the Church which the abandonment of the *Patronato* implied, but where are thorough-going secularists to be found? The Spanish variety, at least, saw in the *Patronato* too good an opportunity to shackle the Church to consent to abandon it and besides was not powerful enough to ignore the Church so completely. The association and coöperation of Church and State was too old, too thoroughly accepted by the whole people, and real piety was ingrained in enough of the people for this to be possible. But there was no effective opposition to despoiling the Church of her property.[17]

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[16] The first law organizing public education was passed by the Cortes of 1821. Education was to be supported by the State, and free. Private free education was permitted, but must be supervised through examinations before a tribunal composed of professors from the public establishments. Primary, secondary and university education was provided for, one primary school for every 50 inhabitants, and provincial universities (fifty-two provinces were created by the Cortes of 1821). Charitable agencies were to be directed by the *Juntas municipales de beneficia*, one in each town. This program was not carried out in detail but the aim was made clear of secularizing all the work formerly maintained by the ecclesiastical agencies. How this was carried out later may be seen by consulting the law of Don Claudio Moyano, September 9, 1857; the law of 1859 which gave the monopoly to the State; royal decrees of July 20, 1900, of August 21, 1900, of October 23, 1913, of October 25, 1914, of May 25, 1915, municipal statute of March 8, 1924, and the decree of March 15, 1924.

[17] The handling of the *diezmo* illustrates this. It was reduced to one-half of the amount paid in and devoted exclusively to the endowment of the clergy and the up-keep of the churches. The State renounced the *novena*, the *excusado*, the *tercias reales* in Castile, the *cencio diezmo* in Aragón, etc. This meant also that those of the laity who had earlier obtained possession of these funds were now left without them. To indemnify these, all the rural and urban landed property, the *censos foros*, rents and rights possessed by the clergy and the church buildings, except the rectories, palaces of the bishops and their gardens and orchards, were confiscated. All this was put at the

The Vatican saw the situation, its advantages and disadvantages very clearly and after the events of 1820[18] adopted the policy of conciliating the government as far as possible on the question of the *Patronato* while endeavoring to secure the liberty of the Church and awaiting the favorable opportunity to awaken the Catholic conscience of Spain. The stormy days of 1837 and 1845 incident upon the attempts to establish further the secular state left few opportunities to come to an arrangement of the questions pending between Church and State. For many years bishops were not nominated, sacred orders were not conferred, and the life of the Church was almost at a standstill. Sentiment in Spain was not favorable to these conditions and the violent outbreaks forced the secularists to conclude a truce in the Concordat of 1851 signed on March 15 of that year by the representatives of Pius IX and Doña Isabel II. The status of the Church was determined by this and the convention held in 1859 until the fall of 1931.

A study of the forty-six clauses makes clear the advantages gained by the Church and the strength of the old Catholic tradition. The Catholic religion with all its rights and prerogatives according to the law of God and the sacred canons was recognized as the official and only religion of the Spanish nation and forever to be conserved (article 1).[19] Education in whatever branch, public

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disposal of the National Commission on the Public Debt. Diocesan commissions were set up to make the distinctions between the direct endowments of the clergy and that for the upkeep of the churches and the necessary ceremonials. The total of the *diezmo* was fixed at 30,000,000 *reales*.

[18] During 1816-17 Granada and Madrid were centers of Masonic efforts to restore the Constitution of 1812 and these groups engineered the revolution of 1820. Clubs similar to those of the French revolution were organized in the Cortes. These new Liberals broke with those of 1812 and following the principles of Marat became the ancestors of the Radicals of today such as Blasco Ibánez, Lerroux, Soriano, etc. Cf. Lafuente, M., XXX; Albornoz, Alvaro de, *El Partido repúblicano*, Madrid, 1918; Morayta, *Masonería Española, Páginas de su historia*, Madrid, 1915.

[19] This is not quite as strongly put as a similar clause in the Constitution of 1812: La religión de la nación española es y será perpetuamente la Católica apostólica Romana, única verdadera; la nación la protege por leyes sabias y justas y prohibe el ejercicio de cualquiera otra. Cf. also Article 11, par. 1 of the Constitution of 1876 and Article 11 of the Constitution of 1845.

The jurists considered *nación* and *estado* at least in this usage as synono-

or private, was to be in conformity with the doctrines of the Catholic religion and to ensure this the bishops and other prelates were to be allowed to watch over (*velar*) " the purity of the doctrine of Faith, of the customs and above all of the religious education of the youth " . . . even in the public schools (article 2).[20]

Articles 3 and 4 of the Concordat reaffirmed the rights of the clergy to fulfill the duties of their calling without any molestation or interference and the Queen's government bound itself to lend aid and support in all such matters when requested. The *real órden* of November 8, 1890, further recognized that the government held that Article 11 of the Constitution " recognized the incontrovertible right of the Church to be respected in its laws ". All this was one thing. To carry it out loyally and sincerely was apparently beyond either the will or the power of the government.[21] Articles 5-27 arranged the details of organization of the dioceses and similar matters; articles 20, 26 specifically required the recognition of the Council of Trent in regard to vacant sees and

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mous. Cf. Villada, *Reclamaciones legales*, ca. iv, p. 1; Minteguizaga, *El Artículo 11 de la constitución*; Lopez Peláez, *El derecho español*, p. 28.

On the other hand, clauses 2 and 3 of Article 11 of the Constitution of 1876 open a loophole whereby this important article of the Concordat might be nullified and Pope Pius IX so protested to the Archbishop of Toledo and the hierarchy of Spain. The Liberals of course in this constitution were attempting a compromise between the principles of secularism and the principles of Catholicism and tried one of their favorite dodges of the issues. They explained clauses 2 and 3 to mean that no public toleration of any cult contrary to the Catholic religion would be allowed, but private toleration was quite different. This is the sense of the *real órden* signed by Cánovas del Castillo, President of the Council of Ministers, October 23, 1876, and the same idea was repeated in the Cortes by the Minister Martín de Herrera in 1876 and by Calderón Collantes in 1878. Anti-Catholic propaganda was prohibited in the sessions of the Cortes of June 7, 1876. These equivocations forced the Church to constant protests and gave the Liberals time to work on public opinion so that it would neither understand or support the position of the Church.

[20] Cf. canons 1373, 1374, 1375, 1381 of the Revised Code of 1918.

[21] Cf. the debate on education which raged during 1922 apropos of the reform of the *Consejo de Instrucción pública*, and the case of the Lerida professor who in the Normal School was propagating false ideas on marriage. When the Bishop intervened, as of legal right, he received no support from the government.

parishes. There were signs during the Dictatorship that the government was moving towards a more cordial coöperation in regard to the *Patronato* with the Holy See. For example the royal decree of March 10, 1924, created an ecclesiastical *junta* to discuss the vacancies for the prebends, as a sub-committee of the *Patronato*. The membership was almost entirely ecclesiastical.

Article 28 dealt with the establishment of seminaries under ecclesiastical direction and in Articles 29, 30, 35 the government agreed to preserve the religious orders devoted to contemplation, education and other pious works, also the *Colegio de Misiones para Ultramar,* the Congregations of St. Vincent de Paul, of St. Philip Neri, Daughters of Charity of St. Vincent de Paul and others approved by the Holy See. Articles 31, 35 arranged the salaries of the clergy and the expenses for the upkeep of the churches and ceremonies. These clauses were made necessary by the various confiscations of ecclesiastical properties during the century, particularly those of 1845. While the Church might secure fresh revenues from new donations, justice demanded some reparation at least for these confiscations but Article 35 made clear that the Vatican insisted only in what was reasonably possible with reference to 1845. Much of the property originally confiscated by the government had passed into other hands (Article 42). Articles 40 and 41 expressly recognized the right of the Church to hold and administer property and to acquire it by the usually admitted just titles and the regulations of the Council of Trent.[22] Article 44 confirmed the earlier Concordat of 1753. Article 45 established the perpetual nature of the Concordat and provided that it could not be abrogated unilaterally, not even in a constituent Cortes. (Concordat is the term applied to a solemn treaty arranged between the ecclesiastical and civil powers officially, if personally between the sovereigns it is called a concordium). As such it was the law of the land and in fact the Concordat was proclaimed as law on October 17, 1851.[23]

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[22] These clauses were not carried out in the changes in government that followed 1851. A law of May 1, 1855, allowed fresh confiscations and so upset the fulfillment of the Concordat that it was necessary to enter into negotiations as a result of which the *Convenio* of 1859 was concluded as an integral part of the Concordat. It more specifically and in detail arranged the question of the ecclesiastical endowments rendered necessary by all the confiscations again with great consideration on the part of the Vatican.

The royal decree of May 19, 1919, recognized the new Code of Canon Law, on petition of the Archbishop of Toledo to the Council of State. The question was then raised, does this give it force as civil law? The tone of the debates in an earlier Cortes on this point seemed to consider that ecclesiastical law had the force of civil law,[24] but, on the other hand, there is some doubt that canon law was recognized as ecclesiastical law only, which is not quite the same thing.[25]

Thus the theory. It will be perceived that the practice turns on the point of whether the society in which such laws are operating is Catholic or not. The practice is very clear that Spanish society is not Catholic.

The status of the religious Orders turns upon the same point. In a secular society, religious Orders are considered merely corporations whose juridical existence depends upon the good pleasure of the State. Hence the law must prescribe the terms of their existence as it does for any corporation. This view finds support in the Roman law which having recognized corporations determines also the rights and duties they may enjoy. But religious Orders in the Catholic theory are not mere corporations and in Catholic Spain it never occurred to anyone to doubt their true nature, or to imagine that the State could initiate or dissolve them.

The pretensions of the sovereigns and the lawyers on the *Patronato* and the *regalia,* however, paved the way for a new view on the religious orders and with Charles III the first attempts at the supremacy of the authority of the State were made with the exile of the Society of Jesus. The government during the years 1820-23 assumed the same authority, but the most drastic expression of this was the law of July 22-29, 1837, article 1 of which suppressed all the monasteries, convents, schools, congregations and house of the religious of both sexes. Public opinion was not quite prepared to accept all this and an exception was made of the missions for Asia established in Valladolid, Ocaña and Monteagudo, though under strict regulations of the government in regard to rules and the admission of novices (article 2). Practical necessity decreed the restoration of the teaching and hospital orders though only provisionally while they were fulfilling the conditions of secularization. The teaching orders permitted were not to be considered as religious communities but as establishments of public instruction dependent upon the government (article 3). Similar rules were laid down for the Hospital Brothers and the Sisters of Charity of St. Vincent de Paul (articles 4-8). Cloistered nuns were dispensed from their vows irrespective of ecclesiastical canons (articles 12, 13). All the real property, income and capital, of all the houses of religious of both sexes, suppressed or permitted, were taken over by the *Caja de Amortización* to be applied to the public debt (article 20). These laws were unequally enforced, depending upon whether the moderate or radical Liberals were in power, but the radicals were in power often enough to make impossible the proper development of the monastic life, with all the social consequences this implies.

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[23] Cf. *Razón y Fé,* vol. 63, p. 87. According to the royal decree of October 13, 1856, "The Concordat of 1851 . . . is both a most important law of the State and an Act with all the force of an international treaty. Under this last concept its dispositions cannot validly be set aside nor altered without the agreement and consent of the high contracting parties." This royal decree was signed by all in the Council of Ministers.

[24] Cf. *Razón y Fé,* vol. 11, pp. 413 sq.

[25] Cf. *Razón y Fé,* vol. 58, pp. 409 sq.

During the Revolution of 1868 the laws of October 12, 15, 18, decreed new suppressions starting with the Jesuits and adding all monasteries, convents, schools and congregations which may have been founded since 1837. The Constitution of 1876 permitted liberty of association and under this law religious Orders began to come back, though the Orders of Sisters permitted to exist in 1837 did not flourish owing to the restrictions. The Sisters of the Poor, Religious of the Sacred Heart, Carmelites of Charity, Adoration, Oblates, Servants of Mary, Servants of Jesus, Slaves of the Sacred Heart, Sisters of Hope, were among the new foundations. The older Orders of men permitted included Augustinians, Franciscans Observants, Discalced Carmelites, Capuchins, Dominicans, Carmelites, Trinitarians, Jesuits, Passionists, Redemptorists, Brothers of St. John of God, Brothers of the Christian Schools, Salesian Fathers, Fathers of the Heart of Mary. Carthusians and Trappists were also founded.

Despite the growth the status of the Orders was very precarious. The royal decree of December 24, 1851, proclaimed that in virtue of the Articles 43 and 45 of the Concordat, articles 12, 13 of the law of 1837 were abrogated, repeated again in the royal order of September 19, 1867, but the agitations of 1868-69 swept these safeguards aside. The attempts to bring the religious Orders back under the clause of liberty of association in the Constitution of 1869 was one of the events which wrecked the government of Don Amadeo of Savoy. The Constitution of 1876 in Article 13 declared the right of every Spaniard to form associations " for the ends of human life ". The laws of 1837 and 1868 were not abrogated but the interpretation of the government was that they were incompatible with the Constitution of 1876 and with the law of associations of June 30, 1887, which recognized the liberty of association, even religious. Article 2 excepted the religious Orders mentioned in the Concordat. The law of May 26, 1889, recognized the right of religious Orders to obtain and hold property.[26]

While it is true that religious Orders under these interpretations of the Constitution of 1876 could exist and flourish, it is also true that the terminology of the Constitutional clauses is capable of two interpretations. To recognize a right may imply that the right is prior, it may also imply in the interpretation of the secularist a granted right. This is Liberal doctrine and the Liberals have not changed their stripes or their principles. When the test of interpretation comes, the liberal Liberals who have governed Spain since 1876 can always be trusted to revert to their true colors.

A Catholic society would hold ecclesiastical laws to be the law of the land and the State should aid in enforcing them; in case of conflict the spiritual interest as the superior law would prevail.

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[26] Buitrago, J., *Las Ordenes religiosas, su existencia legal y capacidad civil en España*, Madrid, 1889.

But this was the whole question at issue between the Church and State. The Church was saying Spain had been a Catholic society and hence the State had been Catholic, and though now neither was so, both should and would be so again. The State was saying no. Catholic Spain lies in the past; Spain now, society and State is secular. This deadlock lies behind the contradictions of the Constitution of 1876 and is largely responsible for the collapse of the government in 1923.[27] That the Dictatorship failed to resolve the difficulty was due to the general neutrality of Spanish society in this long debate. Why this was so will be more evident when we discuss the second part of our theme, Catholic Action.

II

CATHOLIC ACTION

Before taking up this question we must say a few words about secular action,[28] for Catholic Action has been obliged to act against this background.

Since the constituent Cortes of Cádiz of 1812 first presented the avowed plan of making Spain a secular state, secularist or lay action has concentrated on three main lines of attack, politically for a republic, educationally for the lay control of education, socially for an articulate public opinion opposed to Catholic tradition.

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[27] Though not completely, for the inefficient ordering of the parliamentary institutions (in the elections of 1923, 23 parties were represented), and the neglect of a proper municipal reform had important influences. The uprisings of Granada in 1919 and the long debate over Señor Maura's reform bill for the *municipios* of 1907 and the law of July 16, 1918, are significant. This question of the *municipio* is a good illustration of what we mean by the necessity of a reorientation of institutions since the Protestant revolt. Since the Constitution of 1812 the *municipio* has been a field of experimentation in which it was assumed that following the ideology of the French Revolution the *municipio* was a *personna natural* (es municipio la asociación natural reconocida por la ley de personas y bienes, determinada por necessarias relaciones de vecindad dentro del termino a que alcance la jurisdicción de un ayuntamiento) under the government which could transform it at will according to the ideas of the ruling party. The Cortes of Cádiz considered it merely one of the wheels of the machinery of state and upon this basis all the reforms since proposed have been attempted.

[28] González Blanco, Edmundo, "El Problema religiosa en España," in *La España Moderna,* vol. 157, Jan., 1902: "the eighteenth century secularized morality, the nineteenth religion, the twentieth will secularize the whole of the exterior life of society in a thoroughly concrete way."

Republican (in the post French revolutionary sense of the term) sentiment existed in Spain in the late eighteenth century. French ideas were propagated through Don Jose Marchena and Don Andrés María Guzman, the friend of Marat. Masonic lodges were founded by the Italian adventurer José Balsamo, agents for propagating the new ideas as early as 1795. There were some advocates for a republic in the Cortes of Cádiz in 1807. The newspaper *El Robespierre Español* was their organ and by 1820 the *Exaltados* appeared as a republican party. This revolution, however, saw the Republicans definitely divide into two groups, a cleavage which remains to this day in Liberal circles. In 1821 at Cádiz a newspaper, *El Eco de Padilla,* definitely favored a socialistic republic and a conspiracy to establish this was uncovered in Malaga. The second group hesitated before these principles and as moderate Liberals returned to the eighteenth century program popular during the reign of Charles III. Their aim was to leave institutions pretty much as they were, abstracting from them any religious or distinctively Catholic characteristic. As time went on some of these saw the futility of the monarchy under such a regime and so came out for a republic, though not a radical one. The republican socialists gained many adherents in the south and were particularly active between 1835-38. In the following year the Madrid republicans started *La Legalidad* and *La Revolución* organs for their propaganda, while in 1840 Rodríguez Solís drew up a party program. It included suppression of the throne, government of the nation by a central *Junta* composed of representatives from provinces, an irremovable judiciary, the establishment of the *jurado,* free, compulsory primary education, religious liberty, liberty of the press, of assembly, of association and the division of the state lands among the workers. After 1858 a group appeared with definite socialistic ideas and *La Aracción,* founded by Fernando Garrido, and *La Fraternidad* were frankly communistic. Many of these ideas have reappeared in the Constituent Cortes of 1931.

Republican opinion continued sharply divided over these various principles so that the party was never more than a party of factions. This partly explains the failure of 1873. After this the party split again on two points, the first on the essence of the republic, liberal or socialist; the second on the form, federal or centralist. Now one leader, now another came to the fore, Pí y Margall, Figiueras, Salmerón, Menendez Pallares, Roberto Castrovido, Soly y Ortega, Melquiades Alvarez, Lerroux, Soriano, Indalecio Prieto, Fernando de los Rios, representing all shades of opinion. At the turn of the century the interminable debates at least made this much clear, the Liberal principles were too thin to carry the weight of institutions. Spanish realism woke up, and whatever Romanones, Sagasta, the Mauras, Alcalá Zamora, or Sanchez Guerra might be privately, they were of no value publicly save as camouflage. Behind them the influential leaders concentrated on essentials and worked for a socialist republic.[29]

Contemporary socialists are divided into two groups: the so-called moderate group represented by the *Unión general de Trabajadores* of Madrid; the *Confederación nacional de Trabajo* of Barcelona representing the syndicalist movement. Between 1881-1888 the *Federación de Trabajadores de la Regíon Española,* an anarchist group, held a series of Congresses at Barcelona, Madrid, Seville and Valencia. The Congress of Barcelona presented the following: the working class in the possession of public power, collective ownership, organization of society on collective work. Though as an organization it ceased to exist after 1888, the anarchist group flourished, particularly in Cataluña and Valencia. Syndicalism in Cataluña began to favor the *Sindicato único,* an idea which gained favor rapidly after the World War. It secured the support of the *Federación nacional de Agricultores* organized at Córdoba in 1913. Violence generally marked its propaganda.

In contrast the *Unión general de Trabajadores* of Madrid aimed at securing its program through political action. The chief leader here was Pablo Iglesias. The liberal Liberals and the conservative Liberals joined forces to prevent the election of a socialist but Iglesias finally secured election in 1909 to the Cortes. By 1918 nine radicals and six socialists were elected to the Cortes. In 1922 five of the seven members representing Madrid were socialists. The socialists are well organized and disciplined and though affiliated with the Second International, have not disdained the Third. Communists have appeared in their ranks, they have received support from university professors who have intellectualized the movement as it were. Thanks to these various features the socialists controlled the Constituent Cortes of 1931.

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[29] *El Partido Republicano*; Ballesteros, V, ch. iii; Bailey, W. Diffie, The Socialist Movement in Spain, *Current History,* August, 1931; Mora, Francisco, *Historia del socialismo obrero,* Madrid, 1902; *La Abolición del salariado,* Severino Aznar Embid, read on reception into *Real Academia de Ciencias morales y políticas*, Madrid, 1921.

The propaganda for lay education has been directed by the Liberals up to the summer of 1931. Article 11 of the Constitution of 1876 and articles 1-4 of the Concordat provided for religious instruction in the schools, but the national schools have never been professedly Catholic. During the revolution of 1868 all the debates of the Cortes reveal a decided propaganda for atheism and secularism which has constantly increased. Protestant schools were permitted in 1868 in the newer quarters of Madrid. By 1924 there were 54 such schools, with 11,478 pupils (5,927 boys). Avila also had a small school with 72 pupils.

Up to last spring, theoretically the law of Public Instruction of September 9, 1857, was still in force. Article 2 provided that primary instruction should include first Christian doctrine and ideas of sacred history accommodated to the child mind. Article 4 provided for the same studies on a more advanced scale for the higher classes. Articles 13, 14, 15, required the same in the secondary schools. Articles 68, 69, 70, 71, required that a teacher of a primary grade should be prepared to teach these subjects. Article 87 required that Christian doctrine be taught from catechisms approved by the bishop. Article 92 required episcopal approval for text books. Article 93 required all books selected by the government to be submitted to ecclesiastical supervision. Article 170 held sufficient cause for removal of a teacher to be that he imparted pernicious doctrines. Article 295 required that the civil and academic authorities should place no obstacle in the way of episcopal supervision. Article 296 permitted any diocesan prelate who found pernicious doctrines in books or explications of the teachers to give a report to the government, which would then take the necessary steps.

Nevertheless, despite these laws, they were not always observed [30] and of late contrary laws were passed. The royal decree of August 17, 1901, practically suppressed religious instruction in secondary schools by leaving it optional. The decree of April 25, 1913, was contradictory. Article 1 made it obligatory in primary schools in accordance with the law of 1857, but Article 2 excepted the children of those parents who professed a religion other than Catholic.[31]

Constant debate was kept up on liberty of instruction and the degree of intervention permitted the State. The Conde de Ramonones while Minister of Instruction in 1902 gave the liberal interpretation of Article 12 of the Constitution of 1876: "Liberty of instruction in order to form the national soul . . . in a form so definite that afterwards all other liberties would be useless." He always considered it necessary for the State to take on the office of guarding liberty of conscience, since the children of parents who professed various religions would attend the public schools and hence in order to avoid the difficulties of a mixed school, public instruction would have to be lay.[32]

These views were vigorously opposed by the Hierarchy, which maintained such a policy was a denial of true liberty.[33] There was no possibility of reconciling the two views, as the Liberals stood for the secular State. Simultaneously the propaganda to win public opinion for the lay schools was carried on by such leaders as Manuel Cossio, Don Francisco Giner de los Rios, Pérez Galdos, Castilleja and others in the *Junta para amplicación de Estudio.*[34] The *Institución Libre de Enseñanza* had its headquarters in Madrid and endeavored to popularize principles of coeducation, neutrality in religious matters, and education for life in the terminology of the exponents of the new education abroad. Dependent centers were established throughout Spain.

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[30] Decrees of July 20, 1900; August 21, 1900; October 23, 1913; October 15, 1914; May 25, 1915; Municipal Statute, March 8, 1924; decree of March 15, 1924, all emphasizing governmental control.

[31] Noguer, N., *El Artículo 11 de la Constitución de 1876 y et proyecta de código Penal* in *Razón y Fé* and also *Los delitos contra la religion en el proyecto de código penal, ibid.*, vol. 82 (1928).

[32] The liberal interpretation of Article 12 was also upheld in the Cortes of 1901, sessions 8, 9, 14, 18, 19, 21 of April by Señor Labra, Sánchez de Toca, Marqués de Pidal, Portuondo y Azcárate.

[33] *Exposición de los prelados españoles* to the Sovereigns in the Catholic Congresses of Saragossa, 1890, Tarragona, 1895, Lugo, 1896, Compostela, 1902.

Considering all these tendencies it can readily be seen that the government could not be too enthusiastic about fostering public education, for that would mean either Catholic education or dangerous arguments. This throws a great light on why illiteracy was so high in Spain during the nineteenth century and why Catholics were not sufficiently well educated to rally to the intelligent and political defense of their religion as they should have.

The third secularist propaganda for an articulate public opinion unfavorable to Catholic Spanish tradition was even less creditable, but even more effective. The aim here was to convince the people that Catholic Spain of the old tradition was all that *la leyenda negra* of the foreign propagandist had pictured her. Castelar took up this theme, so did Salmerón and even Don Juan de Valera and the sharp-tongued Azorín. Ganivet [35] and Ortega y Gasset in his *España invertebrada,* showed the same spirit of carping censure. Blasco Ibánez, Soriano, Unamuno and other less famous joined in the chorus. The keynotes struck were always anti-Spanish and anti-Catholic. According to *El Siglo Futuro* an anti-Spanish campaign was fomented in Europe and America in 1909. Don Manuel Bueno in *El Imparcial* noted an offensive started by Herriot in France against the Church which was copied in Spain. Even the great daily *ABC* frequently printed articles consistently defaming Spain and belittling Spanish genius and action.[36] The effect of all this may be imagined upon a people with such a poor system of education. But a languid interest was taken by the government until lately in the rich treasures of the national archives. Foreign students often commented upon the carelessness with which these were guarded. Many of the collections had been taken from different ecclesiastical libraries during the turmoils of the century. Though the government did publish some of the great collections of the Acts of the Cortes and similar documents historical and constitutional, and notable scholars here and there pursued their lonely if fruitful way through the archives, very few of the valuable conclusions which could have been drawn from their studies reached the general public.

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[34] For the ideas of Giner de los Rios, cf. *Boletín de la Instrucción Libre de Enseñanza,* August, 1882.

[35] Cf. *Angel Ganivet, Vida y obra,* Melchor Fernandez Almagro, Valencia, s. a.

[36] Ercilla, Ugarte de, *Campañia de difamación antiespañol* in *Razón y Fé* vol. 72. Even in the nineteenth century effort had been made to revive the

In view of all the above circumstances Catholic action as such was not noticeable until the Revolution of 1868. It was difficult for the leaders to realize that the traditions of Catholic action had practically gone from the minds of the people. Institutional forms remained, it is true, but the spirit had fled. To restore Catholic Spain was the task, but the means were not easily evident. The faith was not dead, but the Catholics were living retired lives and had lost the sense of social action. They were looking upon religion as a private thing, a matter of personal interior life alone, and forgetting that the Church is a social institution.

At first action was confused and abortive. Various associations of Catholics were formed. Academies of Catholic youth arose and disappeared. Through the efforts of the Marqués de Viluma of Madrid an association of lay Catholics was formed in 1868 aimed to unite their efforts in a legal and vigorous resistance to the attacks of the secularists. Branches were formed throughout Spain. It received the approval of Pius IX in the following year who especially commended its abstention from politics. Other groups, however, considered political action more efficacious and

true story of Spanish greatness notably by Pérez Pujol and Hinojosa y Naveros. Following these the twentieth century saw a great interest in the study of medieval institutions, notably Galo Sánchez, Claudio Sánchez Albornoz, Salcedo and others of their school, but while some of these were Catholic, they were not Catholic in spirit and interpretation. The Catholic traditions were nowhere thoroughly taught in Spain.

the Catholic *monarquía* was founded drawing many members from the earlier associations. The government eventually dissolved both groups.

Some good was accomplished. Apologetical works were produced; missions were encouraged; schools for adults opened (1870-71). Signed petitions in favor of religious unity were presented to the Cortes of 1869, one with 3,448,396 signatures. At the same time the Catholic Ladies' Association of Madrid was maintaining 33 schools for boys and girls and their *Junta provincial* supported 23 parochial schools. In 1888 Don Andrés Manjón founded his first school for the poor of Granada. This later developed into the famous Ave María schools, noted for the then novel theory of integrated education. These schools have been very successful and are much admired by foreigners. In general the people were apathetic and after twenty years of effort the work all but died. As early as 1865 Father Antonio Vicent, S. J., had founded at Manresa a *Círculo católico de obreros* and in 1867 the *Asociación protectora de artesanos jóvenes* was founded for apprentices at Madrid. Father Pablo Paslets founded a similar *círculo* in Valencia in 1872. In 1880 ten *círculos* were founded in the Diocese of Tortosa.

Under the stimulus of Leo XIII the next attempt to revive Catholic action was made on May 3, 1889, with the calling of a national Catholic Congress which declared its aims to be (1) the defense of the truth in Spain, that is the social reign of Jesus Christ, (2) to work for Catholic unity. A *junta central* under the direction of the Bishop of Madrid-Alcalá was organized and diocesan committees were recommended. Other congresses were held[87] and a tentative constitution approved. The Primate was made honorary president.

The scanty results of all these efforts were gradually making clear that Catholic action was not yet on the right track, but the key was not found until the *Rerum Novarum* of Leo XIII, which appeared in 1891. This far-seeing pope grasped the cause of all the difficulties, but so thoroughly had the great majority of modern

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[87] Saragossa, 1890, Sevilla, 1892, Taragona, 1894, Burgos, 1899, Santiago, 1902.

Catholics lost the knowledge of their traditions that only the few saw his point. In his encyclical Leo XIII hinted at the necessity of creating new institutions. Thus only could channels be formed for the co-ordination of activities and media be created for the reforms or for the proper reshaping of society.[38] He warned that this was absolutely essential and laid down as the first condition of a just society the spirit of peace and harmony that only the religious spirit can give. He went further than general principles and proposed as the first new institution the *opficum collegia*. The discussion over the form these should take show how thoroughly de-Catholicized intellectually Spain was. The choice of terminology *opficum collegia* was beautifully calculated to suggest the sociological values of the group integrated into an institution, but unfortunately so little did that generation appreciate the condensed philosophy of the Latin concept when imbued with Christian principles, that the *opficum collegium* was translated into *sindicato*.

As a result the distinction between social work and social institution was lost and Catholic action was divided, one action favoring group activity, another institutional activity. A time-consuming debate began on what should be the aim of the *sindicato*, and of the action generally. Was it to be moral or cultural, economic or professional, or in the vocabulary of the secularist religious or lay? Over and over again the pontiffs and hierarchy emphatically stated that Catholic action must be unmistakably Catholic, which to many people meant only singing hymns and offering up prayers. If from one point of view valuable time was lost in arguing over the pure or mixed *sindicatos*, from another, the long interminable argument was an effective way, and really quick in the long run, of educating public opinion. It must be admitted Spanish genius was quicker to catch on to these distinctions than in some other countries.

Again the pontiffs had to come to the rescue and clarify the issues. In the Encyclical Letter to the Bishops of Italy, July 28,

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[38] The Pontiff made the reasons for this more evident in many other of his encyclicals too familiar now to quote.

1906, Pius X condemned nationalism as it led to laicism and emancipation from ecclesiastical authority in social action. The word Catholic and not Christian (as it included heretics) was to be used. He maintained further that to restore all things in Christ, action was demanded but "an action directed in every thing to the integral and scrupulous fulfillment of the Divine Law and the precepts of the Church, to the profession frank and resolved of religion." In his encyclical to the hierarchy of Brazil, December 18, 1910, he further defined Catholic action to mean Catholic civilization in the totality of every and each element constituting it (*i. e.,* civilization).[39]

At any rate the education of Spanish Catholic public opinion had profited sufficiently for Cardinal Aguirre to publish his norms of Catholic action,[40] Cardinal Reig y Casanova [41] to organize more definitely than heretofore the action and Cardinal Segura y Saenz [42] to add further integrating activities, such as the publication of a *Boletín oficial*, which printed its first issue in January, 1929, the central secretariate, the foundation in the most important diocesan centers of *juntas preceptuadas* and the collection of statistics of all the institutions and work of Catholic action.

Cardinal Reig y Casanova defined Catholic action to mean the application and generosity of the faithful in the creation and support of works which with distinct, specific ends have the general aim of improving the condition spiritual and moral of the people in order to secure their eternal destiny. Social action in its different aspects, cultural, beneficial, political, feminine, agrarian, labor and even purely economic, have to have as the common denominator, Catholic action which gives to it solidity and unity not only for homogenous works for their specific ends but also for the heterogenous ones. He goes on to say: "There is a unity which is mechanical, i. e., the juxtaposition of individuals or entities, a mathematical thing, often as in a parade or congresses. This is not organic unity, the kind to be desired, which consists not in juxtaposition but in penetration of the spirit, in the union of souls, in the common religious basis, in the reciprocity and purity of sentiment, all of which results when Catholic action is truly Catholic ".[43]

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[39] Cf. the *Singulari quadam*, and articles by Narciso Noguer on various points raised in the discussion, *Razón y Fé*, vol. 63 (1922).

[40] *Normas de acción social católica*, Toledo, 1910; *Reglas sobre la Federación de obras católicas sociales*, May 4, 1912.

[41] Pastoral Letter of February, 1924; *Principios y bases de reorganización de la acción católica española*, Toledo, 1926.

[42] Pastoral letter of December 25, 1928.

Cardinal Aguirre had already proposed the new co-ordination of Catholic forces, aiming to unify the action of existing institutions, to safeguard religion and to aid by spiritual and temporal works the nation as well as individuals. The point was to include Catholic action in the framework of the ecclesiastical hierarchy, forming parochial and diocesan centers so as to secure unity of action, cohesion, solidarity and co-ordination in the technique of institutions. The representative element prevails over the elective.[44] It organized a corporate apostolate, lay and ecclesiastical, an idea dear to the Spanish mind.

The question was raised, was Catholic action to be political? The answer here was most clear, decisive and precise. No, if by Catholic political action is meant participation in the struggles of party factions. To quote the forceful Spanish, *no debe estar enfeudada á un partido político determinado.* This of course is not the same thing as prescinding from political action. That is impossible, granting the position of man in the twin societies, civil and ecclesiastical. One thing the Popes never do is to confuse politics and political parties. Neither has the Spanish hierarchy. Completely aware of the vast distinction between principles of politics and the modern party factions of parliamentary government, between the idea of an institution and its organization, between ultimate principles and technical principles, the Primate laid down the following points for the duties of Catholic action in regard to politics:

1. To prepare the individual for political life.

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[43] Pastoral Letter of February 26, 1924.

[44] Spanish Catholic action more nearly approached to the Dutch and Italian plans than to the German *Volksverein* or national conference idea of the United States.

2. To promote the union of all Catholics.
3. To arrange a fundamental program in regard to all "mixed" matters, deferring to the directions of the Holy See.
4. To recall other groups to Catholic principles.
5. To prepare the solutions for numerous matters in which the State touches the laws of conscience, even indirectly, and to know thoroughly such solutions.[45]

The structure of Catholic action is planned[46] from the point of view of integrating the various groups working out the solutions of problems and is aimed directly to teach the groups how to function, and to be the daily object lesson of how the solution of one problem is closely related to the solution of others. In this way the public mind and the public conscience will be prepared for the reconstruction of Catholic civilization and the establishment of the new institutions visioned by the Popes.

Hence at the center of all Catholic action is the *Junta nacional* and the *Secretariado central* under the direction of the Primate, hierarchy and diocesan advisors. In general it is charged with the duty of examining the general problems and assessing the value of the proposed solutions; specifically it defends the right of the Church as a social institution. Individual Catholics participate in the work of this *Junta* through their individual membership in various local or national societies, organizations and institutes, which are represented in the parish, diocesan and central *juntas.* The *Juntas centrales* integrate the whole nation, through the *Junta central de acción Católica femenina* and the *Junta central de cabelleros.* The parish and diocesan *juntas* are mixed, that is, consist of representatives of both the men's and the women's organizations.

The *Juntas parroquiales* direct and encourage the various parish activities on consultation with the pastors, in the spiritual, charitable and social order. They see that the objectives of the diocesan *Junta* is carried out in the parish. The membership consists of the presidents of the associations, institutions, Catholic works of both men and women of the parish, together with those of the leading parishioners who in the judgment of the pastor would be of value. The *Junta* elects its own officials and its president is the parish representative in the diocesan *Junta*. It makes its own budget and is supported by an annual collection and private donations.[47]

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[45] To assist in this work of education, the Spanish episcopate in 1922 inaugurated a great campaign for the creation of a social university to train young people in political science, administrative and social; to increase Catholic primary schools, to systematize and harmonize Catholic action in the *sindicatos obreros.* The Liberal press raised a great outcry against this campaign. Cf. *La Acción católica y la Política* in the pastoral letter of Cardinal Segura, February 27, 1930, in *Razón y Fé,* vol. 90 (1930).

[46] *La Acción Católica* in *Razón y Fé,* vols. 77 and 78.

The diocesan *Junta* is the integrating organization of the diocese. It directs the Catholic action in regard to all public manifestations of the family, of the school, of public morality, observance of holydays, etc. It carries out the objectives of the *Juntas centrales*, supervises the constitutions of the *juntas parroquiales*. It is composed of officers appointed by the Bishop and the presidents of the parish *juntas*. It reports annually to the Bishop and *Junta central*. There is a diocesan assembly in which the members of the *Juntas diocesanas*, the presidents and counsellors of the parish *juntas* and the counsellors of the diocesan assist. The executive department is the *secretariado diocesano*, which forms also an information bureau, a central guide for the propaganda and the permanent link of the whole diocesan action.

The *Junta central Femenina* is identical with the *Junta Central de la acción católica de la Mujer*. It has a resident secretariate in Toledo under the administration of a director general, a prelate assisted by a sufficient number of priests, regular and secular. It supervises the *Acción de la Mujer* throughout the country, coordinates its work with the diocesan secretariates, publishes various pamphlets and bulletins, plans congresses and social weeks and aids the national organization affiliated to the *Acción católica española* and directs the propaganda.[48]

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[47] *Las Juntas parroquiales de acción católica, carta pastora del Excmo. Señor obispo de Barcelona*, Barcelona, 1919. These were organized in 1909 to review the state of the parish from the point of view of religion and of the rechristianization of the people, and to prove the need of lay coöperation.

[48] Sixty-five reviews were directed by the Catholics, among the most im-

La Acción Católica de la Mujer was organized March 24, 1919, by Cardinal Guisasola with the following aims: the study and solution of feminine problems, the education of women, to defend and protect women in industry, to assist them in securing a just wage, to protect the interests of women before the public and the government, to guard the observance of all laws in favor of women and children before the Chambers of Commerce and industry and the *Instituto de Reformasi sociales*, to impose respect for women and children particularly in the streets, in shops and in factories, to organize campaigns against social vice. It maintains relations with the *círculos de estudios, la Escuela social femenina* and publishes a monthly Bulletin. Several dioceses publish similar bulletins, Barcelona *La Unión católica femenina*, Salamanca *El Mensajero social*, Bilbao *La acción católica femenina*, Murcia *Luz y Amor*, Valencia *La Mujer Católica*, El Ferrol *Luz y Aurora*, Córdoba *Acción católica de la Mujer*, Avilés *Fé y acción*.

The *Junta central* is resident at Madrid and there are diocesan and parish *juntas*. The *Junta central* is divided into sections *Enseñanza, Religión, Moralidad, Hispanoamericana, Prensa, Obrera, Beneficencia, Misional, Municipalista*.

There are also various federated national associations of women's activities: The *Unión de Damas Españolas del Sagrado Corazón de Jesúś* was founded in 1908 by the Marquesa de Unzá del Valle. It supports many pious and charitable works. The *Confederacción nacional de Obreras Católicas* was founded in 1909 through the Children of Mary. It was known at first as the *Sindicato obrera Femenina de la Inmaculada*. Branches of this in the various trades grew rapidly and in 1918 it was federated, and in 1924 reorganized as the *Confederacción nacional* by Cardinal Reig y Casanova. In 1929 there were 176 institutes with 35,280 members. It has celebrated five regional assemblies (between 1920-27) and has secured many important improvements in working con-

portant forming Catholic opinion were: *La Illustration del Clero* of the Fathers of the Heart of Mary; *Estudios franciscanos* of the Franciscans; *La Ciudad de Dios* of the Augustinians; *España America, La Ciencia Tomista* of the Dominicans; *Razón y Fé* and *Sal Terra* of the Jesuits; the *Revista Católica de Ciencias sociales*, etc.

ditions, hours of labor and wages, and has reduced considerably the influence of socialists and syndicalists.

The *Instituto de la Mujer que trabaja* was founded in 1900 by R. Cayetano Soler. It provides old age pensions, sick benefits, maternity aid. The Apostolate of Ladies for the Improvement of Workingwomen was founded in 1901 by the *Instituto de Damas Catequistas* (organized 1880). Its membership is drawn from distinguished families and it has fostered trade schools in Madrid (1916), Bilbao and Valencia, besides catechetical work. It looks after the spiritual interests of the working women by fostering retreats and missions.

The *Institución Teresiana*, organized in 1911 and approved by Pius XI, is an association of ladies holding degrees as normal school teachers, inspectors or superior teachers, who devote themselves to the cultural and religious education of women. It has also received support from the Minister of Public Instruction.

The *Institución Católica de Protección post-carcelaria de la Mujer* was started in 1921 and organized in 1924 under the presidency of the Bishop of Madrid-Alcalá and approved by the Primate in 1928. It maintains a *Casa de Trabajo* to train the women for useful work, a *Granja agrícola* for those who prefer country work, and a *Casa de Familia*, houses of correction. It co-operates with the various laws from 1908-1928 aiding this class of women.

There are also several associations of young women. The *Juventud Católica femenina* was founded in 1924 by Cardinal Reig y Casanova to develop in the young girls of all classes a proper Catholic spirit, a loyalty to the Church and Holy See. It has organized *círculos de estudios*, conferences, evening classes for working girls, catechetical classes, retreats, visiting the poor, libraries and various devotional works. It is organized into diocesan and parish groups with various classes of membership, aspirants, 12-18, *números* 18-35, and honorary members who subscribe 250 pesetas. In 1929 it had a membership of 300. It has sent representatives to the International Association of Catholic Youth, meeting in 1926 in Luxemburg, in 1928 in Holland.

There is also the recently formed *Confederacción de Estudiantes*

Católicas which has opened a *Casa social* in Madrid. Many of the professors of the State schools serve on the organizing committee.

The *Acción Católica de Caballeros* has a similar organization to that of the women with the additional duties of creating a better spirit between employers and employees, and of developing a program of economics in agriculture, industry and commerce. According to its constitution, the *Junta central* devotes itself to defend the rights of Catholics in private and public life, to stimulate and foster Catholic unity of culture and institutions of learning and education, to guard the family as an institution, to protect and foster young men's associations, to promote the spirit of charity, to organize social weeks and national assemblies, to defend and orientate Catholic social action everywhere in Spain. The executive committee is divided into cultural, corporate education, defense, charity and vigilancia. It is supported by collections made in the parishes on the Feast of Christ the King, the patron of Catholic action.

The various organizations of men constituting the Catholic action are: Society of St. Vincent de Paul, organized in 1833; the *Confederación nacional Católico Agraria*, proposed in 1912, organized in 1914 and confederated in 1916. In 1929 it had 50 federated groups, 2276 *sindicatos*, representing 199,788 families and a membership of 988,940. It conducts five dailies, 20 reviews and bulletins, 14 *casas sociales*. Up to 1928 it had spent, 200,000,000 pesetas in aid, 300,000,000 in loans, 20,000,000 for co-operative undertakings, had $50,000 *hectares* under lease and 38,000,000 invested in insurance against fire and hail. It has a broad program, financial, insurance, ordering of the economic life. It has held regional assemblies of the *sindicatos* frequently, has fostered rural banks, consumers' co-operatives, warehouses, producers' co-operatives. The soul of the movement is Don Luis Diez del Corral.

The *Confederación nacional de Sindicatos Católicos de Obreros* resulted from a conference held at Madrid in 1919 of sociologists and representatives of the working men. A committee was appointed consisting of delegates from the *Sindicatos obreros, sindicatos católicos libres sociadades maritimas* of Cádiz, *sindicatos femeninas* and the *Federación de Sindicatos* of Madrid. It was legally erected on July 22, 1919. Its official organ is the *El Eco del pueblo* of Madrid. It has held four national congresses, two plenary ones and a national pilgrimage to Loyola.

Agrarian federations, agricultural associations, agricultural *sindicatos*, rural banks were not new in Spain. They had been discussed by the *Sociadades económicas de amigos del Pais* of the eighteenth century.[49] *Camaras agrícolas* were instituted by royal decree of November 14, 1890, and *communidades de labradores* by the law of July 8, 1898. Social agrarian action took a new impetus from the law of January 28, 1906, creating agricultural *sindicatos*, the rules for which came out on January 16, 1908. The Catholic *sindicatos* are influential.[50]

The *Asociación Española de San Rafael*, for the protection of emigrants, was organized in 1913 and reorganized in 1929. The *Confederación Católica de Padres de Familia*, organized in 1913, maintains a monthly bulletin and publishes also *La pública Inmoralidad.* The *Junta nacional de Prensa Católica* dates from 1926. It maintains an information bureau. A press association had been founded in 1908 in Saragossa, operating under the *Comisión de Custodia y Administración.* Subcommittees were organized in each diocese. The *Asociación Católica nacional de Propagandistas*, founded in 1909, has for its object the Catholic propaganda in the social and political order. Among the spiritual regulations are monthly Communion, the rosary is said before each conference and all the members make a yearly three-day retreat. It works through *círculos de estudios* and propagates its ideas directly in the various organs of Catholic action and in its monthly bulletin. It has held several regional assemblies of late: 1928 Aragon, 1927 Andalusia, 1928 Asturias, 1927 Castile and León, 1927 Valencia, 1927 Vascongadas and Navarre. The most note-worthy of its activities are the foundation of the great daily *El Debate*, the campaign against Canalejas in 1910, against Romanones and his effort to eliminate religious instruction in the schools in 1911.

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[49] Cf. *Cédula* November 9, 1775, *Novíssima Recopilación, Lib.* VIII, *tít.* xxl, *ley* 1.

[50] Muñiz, D. Lorenzo, *La Acción social agraria en España*, Madrid, 1924.

Parochial organization of the young men was founded in 1924 and in the National Congress of 1927. Diocesan unions also exist. The *Juventudes Antonianas*, originating in Portugal in 1896 through the efforts of the Franciscan Juan de la Santísima, had the first Spanish foundation in Santiago in 1905. The Holy See approved it in 1911. Its aims include piety, instruction, morality, charity and social work. Some of the centers maintain evening schools for poor children where reading, writing, arithmetic, design and music are taught. Libraries and study groups are also fostered. *El Porvenir Antoniano* is the official organ in Spain. In 1929 there were 35,700 members of both sexes, 102 centers.

The *Confederación de estudiantes católicos de España* has a similar organization to that of the women. It dates from March 7, 1920, and aims to improve the quality of education, to organize conferences and *ateneos* and study groups. It holds general assemblies and congresses and maintains a bulletin. It is divided according to careers, law, medicine, sciences, etc. The first national assembly was held in January, 1923, at the University of Saragossa. Regional assemblies were held in 1924-25. The following statistics are from the fifth assembly held in the University of Granada, 1926-27: 28 federations, 84 associations, 19,700 members.

The *Junta nacional de Peregrinaciones*, organized in 1925 during the Holy Year celebrations, is under the direction of the Bishop of Madrid-Alcalá. During 1926, 1927 and 1928, it directed the Franciscan pilgrimage to the East on the occasion of the canonization of the Martyrs of Damascus and one to the Italian Franciscan shrines. The *Acción de la Mujer* organized a pilgrimage to Our Lady of the Pilar in Saragossa, to Lisieux in 1926, Paray le Monial in 1926, Lourdes in 1927. Two national pilgrimages have been made to the monument of the Sacred Heart and altogether some 30,000 have gone on pilgrimage under the influence of this organization.

One of the interesting organs of Catholic action is the *Legión católica Española*, a secular organization to defend and promote the interests of Jesus Christ. It was founded on April 29, 1924, by Father José Conejos, S. J. It maintains circulating libraries, catechetical work, social conferences, founds schools, fosters retreats, aids the press, has a national and diocesan organization. There are 87 branches, 56 of these are in Valencia and there were 17,000 members in 1929, seventeen times the number in 1924.

Though no attempt has been made to form federations of *Asociaciones católicas Patronales*, this movement began to flourish in Valencia in 1928. The aim was to spread Catholic ideas among this group and to establish *sindicatos* of Catholic employers in industry and commerce. It has held some small conferences and supports a monthly bulletin, *Boletín social Patronal.*

Leagues against public immorality have been formed since 1925 and in 1927 a general secretariate was established. The *Institución del Divino Maestro* was organized in 1926 under the Bishop of Madrid to include pupils of normal schools. It was approved by the government in 1927 and has founded a practice school on the ideas of Manjón. A federation of Catholic teachers was organized in 1912 to defend Catholic relations and the interests of teachers in general. It includes all teachers whether public or private and has an organ *La Enseñanza Católica.*

The *Banco Popular de León XIII*, organized in 1904 at Madrid by the Marqués de Comillas with a capital of 100,000 pesetas to furnish loans at moderate interest to agricultural and industrial *sindicatos* has had a very useful career. Many other social works are fostered by the various religious orders, but they are too numerous to mention here. Of particular interest are some of the activities of the Jesuits. The *Fomento social*, established in 1926, has for its objective "to serve all the works and institutions dedicated to social and religious action, fostering the study of social questions and the accompanying social action." It does not aim to form a school of theory but to offer an opportunity to discuss and study various theories in the light of the social doctrine of the Church. It aims to serve the reviews and dailies with articles, books and pamphlets, and to develop for schools an information service, to prepare study courses, and in general to be a kind of consulting laboratory of theory and practice. It has developed steadily. In 1929, it served 102 dailies and reviews, and 64 groups subscribed to its study course service.

The *Centro escolar y Mercantil* is another interesting activity. Founded in 1912, it has directed its attention to the middle class, aiming to instruct them in the duties of public life, the Cortes, the *municipios*, the judiciary, army, business and public finance, in order to form not only a pious and Catholic group, but men who would be active and influential in their various circles, especially in the field of public opinion. The *Centro* has academies of jurisprudence, letters, history, medicine, commerce and industry. It has opened a *Casa Social*, which began to be very active during 1928-29. A commercial university was opened at Deusto in 1916.

The *Instituto Católico de Artes y Industrias*, organized in 1908 as a school of mechanics and electricity under the auspices of the Marqués de Vallejo and the Duke of Pastrana, has been most successful. Free instruction was provided and by 1923 it was greatly over-crowded. A course in engineering was added. The equipment was very fine and its fame attracted students from South America and elsewhere. It made a study of the electrification of Spain and started a review, *Annales del Instituto católico de artes y industrias*, in 1922, which is learned and technical. Unfortunately this was one of the first objects of attack on the part of the revolutionary mobs.

The Daughters of Mary Immaculate, to instruct girls for domestic service, were organized by Doña Vicenta María López de Vicuña in 1876, approved by Leo XIII in 1899, and the constitutions were approved in 1904. In 1912 it also received royal approbation and has been a most useful institute in preparing girls for this kind of work.

The first national Congress of Catholic action was held in 1929. Forty bishops and four cardinals assisted.

This rather brief survey reveals that although works of charity and piety were not wanting in Spain since 1868, all Catholic action made very decided and remarkable progress once Catholic action was officially organized. It will be noted that all the specific activities converged on the one great problem of first restoring the Catholic Faith in knowledge and practice to the people of Spain. Spain had a very small proportion of Catholics, and until this restorative work should be done, the educational, political and economic reconstruction could not be accomplished. Such a task was too tremendous to have reached very large proportions by 1931, but results were very encouraging and very apparent in a new spiritual awakening of which the consecration on May 30, 1919, of the whole nation to the Sacred Heart on the *Cerro de Angeles*, the geographical center of Spain, the retreat movement, the devotion to Christ the King, the catechetical congresses in 1913 and 1926, and the Marian Congress of Covadonga in 1926, are the main features.[51]

The weakest points were in the field of political and economic action, as might be expected.[52] This was not alone because the spirit had to be recreated and time was necessary for this, but because as the ferment of Catholic action began to penetrate the intellectual leaders, the magnitude of the problem was appreciated. It was realized that the leaders would have to digest many facts and erect sound theories before reforms could be established.[53]

The foreign student who notes the character of the books published by Catholics in Spain during the last twenty years, who turns over the pages of the influential reviews and scans the articles on sociological topics and notes the tone of debate on such questions as the suffrage, feminism, the municipal organization, the social uses of property, the economic regime and particularly the nature of Catholic action, the pure and mixed *sindicatos*, and the obligatory organization of workers cannot fail to be impressed.[54] It might be said that the Spanish Catholic mind was just awakening to the great social problems of the modern age. Now that the existing organization of modern societies, inherited from the near past of three hundred years, is here slowly and there rapidly and violently, being transformed into a lay socialistic society with a centralized and increasingly autocratic state, Catholic thought is at the cross-roads of doubt. Shall it attempt to re-impregnate existing institutions with Catholic principles, or shall it seek to create new institutions from the ground up?

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[51] The retreat movement had begun in 1882 in Cataluña. There are fifteen retreat houses in Spain. Parish retreats were started in Castile. Between 1923-25, 3700 made retreats: 441 intellectuals, 1222 agriculturists, 1484 industrialists, 553 merchants. Cf. *Razón y Fé*, vol. 74 (1926).

[52] *El Debate* (February 20, 1929) remarked that what Spain needed was an organization of the civil element in order to offer the monarchy an instrument. The mistake of the Dictatorship was that it frequently tried to govern with Catholic ideas but not with Catholics (cf. Fourth Congress of *Confederación nacional de sindicatos de obreros*, *Razón y Fé*, vol. 85, 1928, also, vol. 87, article *Partidos políticos*).

[53] Cf. the social conferences organized by *El Debate* in 1920. Topics discussed ranged from politics to social action, from the functions of the state to the function of the family, socialism and Catholicism contrasted, the *Rerum Novarum*, property as a social function, political parties, government, individual rights, all opening up the whole argument on the relations of Church and state as they have been defined since 1789.

Spain has already seen this done in her society twice (thrice if we count Spanish America). The writer of this article is rash enough to venture the opinion that she is preparing to do it again. The detailed and widespread organization of her Catholic action, its sweep and range of ideas even in ten years, has spread a network of integrated group activity over the whole of Spanish society. In 1931 it was apparent that the meshes were beginning to pull and tighten into a pattern. Spanish genius is capable of enormous and sustained energy when aroused, and knowing this perhaps explains why the secularists struck just when they did. Later might be too late.[55]

In the crash of the monarchy, of the *patronato*, of the nobility, of parliamentarianism, many ruins are being swept aside. As matters now stand in the proposed new constitution, the issue so befogged in the nineteenth century by these old ruins, is clearly and unmistakably joined. The curtain is run down on the old fantastic Liberal compromise, and the secularist state unadorned appears. The new constitution approved by the Cortes in the Fall of 1931 establishes the supremacy of the state in the three main social institutions, the Church, the family and education; though it does this frequently in the vocabulary of the old Liberals, the enacting laws to be passed can be easily organized into a thorough socialist society. It was this Liberal vocabulary which won support for the constituent Cortes among a large number of Catholics who had escaped or ignored the educating influences of Catholic action.

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[54] The *Instituto de Reformas sociales* at Madrid in 1921 discussed a report on the project of obligatory association (apropos of the royal order of January 16, 1919). Don Severino Aznar attempted to uphold the idea of "free association in an obligatory coöperation"; a long debate followed, but the report was killed.

[55] It is of great interest to note that at the Ninth Congress for the Advancement of Science held in 1923 at Salamanca, it was proposed to admit theology as a science. The Bishops approved and the proposition was graciously received by the central congress of the Spanish Association for the Advancement of Science. But the committee could not see its way clear to admitting it as a separate section, but it was admitted under philosophy, section vi.

Article 3 declares the State has no religion. Article 24 grants the power to the government of dissolving all religious Orders and confiscating their property. Appropriation of funds for religious purposes is forbidden, the religious budget is to be closed in two years. Religious Orders regularly owing obedience to authority other than that of the state are immediately suppressed and their goods confiscated. Other religious orders are to be dissolved if the interests of the state require it. The Ministry of Justice is to regulate the Orders, their property is to be limited and they are forbidden to engage in industry, commerce or education. The orders are to be subject to all revenue laws and they must make an annual report to the state of all financial operations.

Article 25 provides liberty of conscience and freedom of worship. Article 41 legally destroys the family by legalizing free love, allowing divorce by mutual consent or even the mere will of the woman, though the husband must present a just cause. All children, however born, are legitimate.

Articles 42 and 45 tolerate private property temporarily, but for the social good the state is to socialize eventually all property. Article 46 provides for the state monopoly of education with instruction entirely lay. Work is to be the central feature of its method and it is to be inspired by ideals of human solidarity. The churches may teach their respective doctrines subject to inspection by the state, in their own establishments. Article 47 gives the state the right to grant professional degrees for the whole country. Teachers are public functionaries. A law is to be enacted later embodying these principles. As the Catholics' protest made no objection to the claim that the state should supervise education, the issue was not sharply brought out, and hence the educational clauses represent a compromise between the Liberal socialists and the Radical socialists. As the education is to be lay, the aims of both will be accomplished.[56]

The enforcement of almost any one of these clauses can precipitate a civil war, for no compromise adjustment seems possible under them as under the old constitution of 1876. Whether the government will enforce them or whether it can enforce them under the kind of political institutions this constitution provides is the question. The institution of the *jurado* (discarded before in Spanish history as a nuisance and source of confusion) [57] the single chamber Parliament, the regulations in regard to a vote of censure, the restoration of the Permanent Commission, the executive powers of articles 92, 93, 94, the provisions for regional autonomy and the supremacy of the state in all circumstances (article 20), are all nicely calculated to produce a balance of forces in true Latin stoic style, but which will produce a confusion wherein action will be impossible. The leaders of the constituent Cortes recognize their own feeble grasp on the realities of policies, for in article 60 the Cortes in session may authorize the government to decree legislation. Though this authority must be given separately for each piece of legislation, it will not be difficult for the group in power to engineer the elections and votes of confidence.

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[56] Cf. articles on the constitution in *Razón y Fé*, vol. 96, August-September, 1931. *The Nation*, October 28, 1931; articles by Mr. Montavon of the N. C. W. C. News Service published in the *Brooklyn Tablet* during November and December, 1931.

[57] Izaga, L. *El Jurado institución para la administración de Justicia, Razón y Fé*, vol. 60 (1921).

THE CATHOLIC CHURCH IN CONTEMPORARY ENGLAND

"I do not fear" said the Anglican Archbishop of Canterbury in 1890, "I do not fear that the new Italian Mission will make anything of our clergy and people." This new Italian Mission, of which he spoke, was, of course, none other than the ancient and abiding Catholic Church which during the nineteenth century was reviving in England. Why he spoke of it in these terms of disparagement was obviously that he wished to quiet his own alarm, and that of his friends, at the fancied growth of that "Mission". What added to his inquietude was, no doubt, the uncertainty in which he rested as to the size of the Catholic population of England, an uncertainty which we all still share. The government, taking the census, does not ask a man's religion; and Catholics, themselves, are so much in the dark, that their own estimates differ sometimes by as much as a million. It is safe to say, however, that after the War, in 1919, there were in England (including Wales) about two million Catholics; two million Catholics—that is about as many Catholics as there are in the Archdiocese of New York, about one-twentieth of the entire population of England.

Of these Catholics, more than half were of Irish blood—the rest were of English blood; a few were of Cornish or Welsh blood. They were not evenly distributed over England in a thin layer like a geological stratum. Owing to the fact that the English Catholics had been able to preserve their faith only in certain parts of England, and that the Irish immigrants had been able to find work only in certain localities, the Catholics were pocketed here and pocketed there like strange minerals. There was a region in the north, and a region in the south-east, and a region running through Birmingham and connecting them like the handle of a dumb-bell, in which the Catholics were never fewer than one in twenty, and where in some places like Liverpool, they were one in five. In other places like Norfolk and Suffolk, they were but one in a hundred. The Catholics were also not evenly distributed in the various layers of society. They were thickest in the House of

Lords, and in the Labor Unions. In the middle class, particularly the upper middle class, they were most like intruders at a board of respectability and most scarce.

These Catholics were organized ecclesiastically into seventeen dioceses of which three were archdioceses: Westminster, Liverpool, and Cardiff. The priests in these dioceses were in proportion to the Catholics more numerous than they are in the United States, and the monasteries and convents were not only proportionately more numerous than in the United States, but absolutely more numerous, than in England before the Reformation. Yet the country still had many of the aspects of a missionary country, for there was no corner of England where Catholics and Catholic customs predominated, and the Catholic life was one-sided in that it belonged more to the cities and the suburbs than to the soil. From the intellectual intercourse with the rest of England, the Catholics were separated in theology and philosophy by a difference which corresponds to a difference in language, for the Protestants not only disagreed with Catholics in regard to the supernatural, but they had given up thinking about the supernatural at all, and the revival of an interest in the perennial philosophy had in England, in 1919, not even shown those faint signs of awakening that it does today. Yet there was a Catholic press, with its two outstanding weeklies, the distinguished *Tablet*, and the alive *Universe*, to go no further; and there were various monthlies conducted by the religious which had vastly more merit than circulation. Even those who had never heard of the Catholic press could not entirely escape Catholic literature. Novel-readers were still bewildered by the novels of Monsignor Benson, who had recently died. Francis Thompson, dead to be sure, had suddenly after death eclipsed his contemporary poets. His poetry, magnificent with Catholic ritual and theology, became religious poetry to thousands who had no religion. Cardinal Gasquet had given some new thoughts to the writers of history, and Milaire Belloc was beginning that Catholic truculence which insists on, and in the end always receives—a hearing. Catholic talents were in the arts and in literature conspicuous, but, apart from that, in a country no larger than Florida, two million people, even though Catholic, cannot be entirely hid.

There was one thing, however, which kept them from being regarded: the Protestant tradition, that fixed idea which was so penetratingly, and, I might say, pessimistically, diagnosed by Cardinal Newman, and which still like a headache throws a hundred blind-spots into the Englishman's eye. According to it, England is, must be, socially, legally, commercially, Protestant. Hence — so the myth went — her success. In the 1860's — tells Lord Braye — some African chieftains were brought to Windsor Castle and presented with a King James' Bible. "This", said the donor, "is the cause of England's greatness." The absurdity of such a legend cannot guarantee its extinction, and the labors of historians, even of Protestant historians, cannot dethrone it. It owes its longevity not merely to propaganda, but to the short memory of the Englishman, which is so often contrasted with the too long memory of the Irishman. Such a memory still mistakes an ephemeral aberration, Protestantism, for a permanent English characteristic. So the Protestant tradition continues. Can a Catholic become an English gentleman? No, says Dean Inge. Can an Englishman become a saint? Yes, says Santayana, by ceasing to be an Englishman. The Protestant tradition still, in 1919, cast a cloud of invisibility about English Catholics.

During the last ten years events have thinned if not dispersed this cloud. The first of these events was a political event: the separation of Ireland from England. In 1919 eighty-odd Irish Catholics failed to take their seats in the House of Commons. For several generations they had protected English Catholics, but from 1919 on they did not return to their seats, and they could no longer protect. Before that day an English Catholic, unless proved otherwise, was an Irishman. After that date an English Catholic was an Englishman.

The second event which helped to tear to shreds the Protestant tradition was the Black Death which, after the war, fell on English industry. It was a disease not only painful, but malignant and alarming. Its symptoms were a constant army of two million unemployed, and a balance-sheet which showed that England's trade was bleeding her to death. If this had been a passing hardship, what of it? But the malady seemed one which brought an end to prosperity, a fate like that of Venice.

Protestantism, Prosperity, Progress:—these three—had in the last hundred years in England grown almost synonymous. Catholic Englishmen had to apologize for the industrial and commercial backwardness of countries which were not Protestant but Catholic, as if it were for a spiritual failing. And they, though Catholics, often missed the point and tried to explain that such backwardness was due, not to Catholicism but to racial inferiority. But now for the "Nordic" Englishman set in a terrible self-examination, for his land appeared plague-stricken. He could see that the green country-side had become a desert as far as harvests were concerned, that the cities were prisons which no man could leave; that his factories even, which were his boast, were a weight to crush him. Questions came to be asked: Is our industrial civilization really the peak of civilization? Has our evolution during the last three hundred years been all progress? What of the Reformation? What of all civilization? What of Catholic England? What of agricultural countries today, which happen to be Catholic?

The answers to these questions have been various, but one answer has been particularly dominant and ironic. Calvinists, says one school, are responsible for the exaggerated capitalism of the day. Their ethic has brought about over-production. Their thrift has killed the artisan. Their private gains have brought about public impoverishment. They, Calvinists, whom Carlyle described as the last of the world's heroes, are made culprit of all that is worst in modern civilization. And what adds irony to irony, it is not Catholics who bring this charge, but Protestants, non-conformists in revolt, guild-socialists, socialists, sociologists who care not at all for Catholic dogma. "Protestantism has never been anything but an exotic in England," says Archbishop Goodier. But a bishop's words are heard only by those who already agree. It is the hard times and the bitter sociologists who have brought the news to those who will not hear. The reputation of the Reformation has become permanently blackened, and the change in public opinion is reflected in the title of C. G. Coulton's latest book, a title which ten years ago would have been inappropriate to its readers, namely, "The Defense of the Reformation."

Then in the new day the Protestant churches proved inadequate. For a long time they had appeared adequate, because they were adequate to do all that they had to do—nothing. True, Christian doctrines were disappearing. True, there were at least nine million people in England who did not know what church they belonged to. True, those who did belong to a church, were ceasing to attend its services. True, on one Sunday before the war, an Easter Sunday, it was found that only seven per cent. of the population of London entered a church door. Nevertheless, the religiosity of the average Englishman was proof against atheism. And why be disquieted? Said Father Ronald Knox (*Studies*, vol. 15, 1926, p. 21): "The Englishman is rather sorry if he is told that there is no God; it seems to him that another of the old land-marks is disappearing, and he doesn't want it to disappear." And the average Englishman had too much sense of respectability to shock his neighbors by too flagrant breaches of private morality. A vague belief in God, the conduct becoming an Englishman, was all that the Protestant churches could ask for, and enough to make them content.

But after the war new issues arose. What guidance had the non-conformist churches to offer when Labor was clamoring for a new place? They had good-will, their adherents were able, but they could not as churches, lead. And for the individual, what could they teach him of mysticism, when his curiosity was awakened, when he was being advised even by psycho-analysts to read St. John of the Cross? There were Catholic mystics. Where were the Protestant? And how could these churches defend the belief in God, against the new psychological attack? How could they relate God to the intelligence, when they had reduced God to an emotion? Had they not been established, these churches, in the very "dispraise of philosophy"? And against Freud could they defend morality? They had no authority to command, no logic to defend. And there was a desire here and there among all the sects for a sacramental life, for a means of escape from their mere selves. Could they give that? And the heart of the whole world was crying for unity, a religion above nations—how could they give that? These Protestant churches had been founded for problems of a particular age. That age had vanished.

The established church seemed more adequate. It could combat atheism, and demoralization, by social prestige. It could attract those who liked the best in the past ages by its gentility, by its humanistic discipline, by its amenities. Moreover, it was a church which had never wholly lost sight of the sacramental life, and owing to its origin as a compromise, it had always shown a comprehensiveness that looked like unity. Now that the whole world, after the disruption of the war, was thinking of reunion, might not this comprehensiveness serve as the very basis of reuniting Christendom? The English church was the only one in the world which claimed to be Catholic and Protestant at the same time.

It was the "Prayer-Book" episode, which proved the established church inadequate. The story is this. During the last half-century the disturbing force in the established church had been that party which was enamored of a sacramental religion, which liked to think of itself as Catholic, and was generally called Anglo-Catholic. There were in the Anglican Church about sixteen thousand priests in all, of whom something like four thousand thought of themselves as Catholic, not Protestant. Thus the Anglo-Catholic group was about one-fourth of the entire Anglican Church. This group pleased its bishops for two reasons: it was a string dangled towards Rome. It kept many people who long for a sacramental religion from going to "Rome". But these Anglo-Catholics were obnoxious to their own bishops because their idea of reunion turned its back on the other Protestants, and on the Reformation, and because, what is more immediately disconcerting, they refused to follow the Book of Common Prayer which their bishops had sworn to make them follow. To end this latter difficulty the bishops decided twenty years ago to change the prayer-book, and to change the prayer-book Parliament's permission had to be received.

In 1927 the nature of a new proposed prayer-book was disclosed. It was to be a prayer-book with two alternative forms of ritual, either of which might be used. One would be to suit those who considered themselves Protestants, the other for those who considered themselves Catholic: a device quite in keeping with the Anglican concept of comprehensiveness, and also in keeping with the English political system of treating the opposition as a necessary part of the government. On December 4th, 1927, the House of Lords, out of respect to the bishops, accepted this new prayer-book. On December 15th, the House of Commons rejected it. Said Mr. Rossyn Miller: "If the new prayer-book is allowed, England will become Catholic in one generation." Mr. Miller represented the extreme Protestant party, and it was that party which killed the measure, but there was something else which helped kill it: distrust of those servants of the state, the Anglican bishops. Sir John Simon pointed out that the bishops were witnesses not to be trusted. The Bishop of London, supporting the measure, had said that the new prayer-book gave the Anglo-Catholic party all that it had clamored for for forty years; and the very same Bishop of London, still supporting the measure, said that it did nothing except change some color and emphasis. After the defeat of the prayer-book measure, the Anglican Church was revealed as not comprehensive except by fraud, and not sacramental except by revolt.

Momentous days these in the history of England, days comparable to those after the Black Death, or after the pillage of the monasteries by Henry VIII! In such a time nothing can stand still. A thing must go with the old, or come with the new. The Catholic Church has shown that it is of those things which come with the new. Among the various ways in which it has responded, several are particularly interesting, because peculiarly English. It has protected itself politically without the aid of a Catholic party. It has disseminated the social teaching of Leo XIII and of Pius XI, without causing a breach between reactionaries and reformers; it has, against the spirit of the times, affirmed, taught.

There is no Catholic political party in England. Cardinal Bourne does not want one, and any prophet could see that it would fail. Yet Catholics have at times to act politically, through other parties. For instance, up till 1926, Catholics still suffered from various disabilities. There were laws, unrepealed, though not enforced, which made Catholic charities illegal, and could well have rendered forfeit the property of the religious Orders. Furthermore, Catholic churches could not have belfries and bells, and Catholic priests could not, legally, appear in public view—even in a cemetery—in their priestly vestments. Through the Conservative Party, through the good offices of an Anglican who introduced a private bill for Catholic relief, these bothersome restrictions were removed. From 1926 on, the Catholics are equal with the Protestants before the law, except that one of them can never be King, or keeper of the King's conscience, Lord Chancellor.

The Catholics have also kept on good terms with the only other party which has ruled since the war, the Labor Party. There have been many Catholic working-men who have voted for the Labor candidates. Some of the Labor candidates have themselves been Catholics. There were of Catholic Laborites seventeen members in the House of Commons during the last Labor Government, and the first Labor Government had a Catholic in its Cabinet. When it came to the bill for Catholic Relief in 1926, several Laborites spoke in favor of it. That Catholics have been been able to co-operate with the good intentions, and, more important, with what schemes of the Labor Party are wisest, is a matter of congratulation. It is so much less pernicious than the situation in some countries where the "*right*" means Catholic, the "*left*" means atheist.

But Catholics, however, have not been willing to sell their soul to any political party. Those in the Labor Party have never hidden their opposition to the principles of what few intellectuals there are in that party, who are Marxists or Atheists. Fortunately, most of the Labor Party are conservative in matters of religion. Their speeches take on the religiosity of sermons, and Ramsay MacDonald, while he may not compliment Catholics by writing a life of John Knox, which he never finished, yet shows thereby that he is far from being a Combes or a Viviani. There is only one matter in which Catholic Laborites have had to break with their Labor Party. Last year the Labor Party put forth a measure which, while not aimed against Catholic schools, would seriously hurt them, by deflecting a horde of pupils into non-religious schools. The Catholic members of the Labor Party, led by a Mr. Scurr, joined with other Catholics in other parties, and with the Conservative opposition, and by skilfully adding to the measure the so-called "Scurr amendment", brought about its defeat. Two things are important in this episode. Catholics could unite in a common cause even when that cause appeared unpopular. And it turned out that the Labor members who seemed to be jeopardizing their career, won increased respect from the party from which they had bolted.

The economic calamities of England found the Catholics in a favored position, not in their pocketbooks but in their minds, for some of them, like Hilaire Belloc, and the Dominican, Father Vincent McNabb, had prophesied since before the war those very calamities. And Catholic bishops and Catholic clergy, with long Catholic memories, were not at all blind to faults of the days that had gone by, and to which most Protestants wished to return. Said Cardinal Bourne immediately after the Armistice:

> The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual labourer, or inferior clerk, may have the additional remuneration that he rightly needs; and the rich man no longer receive the heaped-up increment which he in no sense requires and cannot efficiently control. The problem is international, as is the problem of obtaining a just peace. There are in the world two forces: Christianity and Labor, to which will fall in large measure the task of solving these problems. Let these two forces come to a complete understanding and they will be invincible. (Quoted in the *Tablet*, p. 548, vol. 132.)

Said the Jesuit editor of the *Month* a year later (p. 301, *The Month*, 1919): "It follows that all schemes of settlement which contemplate the continuance of the old order with its governing class, bourgeoisie, its proletariat, and only aim of improving the material condition of the worker, are bound to prove wholly inadequate." It was not surprising, then, that those who are not Catholic have not found it strange or inappropriate to follow those who are Catholic, as they have done in taking, for instance, the leadership of G. K. Chesterton in the Distributist League, or that those who are perplexed and discouraged about the destiny of civilization have turned to the eminently sane writings of the Catholic sociologist, Christopher Dawson.

But Catholics, as Catholics, cannot as yet hope to bring soundness to England. They cannot lead. It is not they who will do the immediate reshaping of England. But they have a work which they can do, and that is learning, themselves, and disseminating among others the Catholic principles of social justice. For just this purpose a far-seeing Jesuit, Father Plater, in 1909 founded the Catholic Social Guild, which, while filled with zeal, limits itself to an educational mission. Centered at Oxford, this guild now spreads its membership all over England. It works by means of one hundred thirty or more study-groups, many of which have but nine or ten members, but the study is serious; it enriches itself by correspondence within the groups, and by the common use of a circulating library. Its direct influence is not on a large public, but by its annual publications, and its summer conferences it keeps itself prominent. Naturally, those who study social problems are inclined to be reformers, so that the charge that the Social Guild leads to discontent and socialism has been made. At the same time the radicals bring a charge that saves it, namely, that it does not act, raises no banners, marches with no processions. There is truly a wise discretion behind the Guild. It does what it can do. Its good effects will be seen when Catholics, in no matter what party, will be able to distinguish what is anti-Christian in the various socialistic schemes of reform, from what is not. And another effect can be looked for. Perhaps among the working-men the Catholics who have profited by the education for public life offered by the Guild may become among their less-lettered neighbors, leaders. In 1922 the Catholic Social Guild inaugurated at Oxford a Catholic Workers' College. Its avowed purpose is "the education of Catholic working-men in apologetics and ethics, and in the social sciences from the standpoint of Catholic principles." The first three students were a textile operator, a sheet-metal worker, and an engine-driver.

The Catholic Church has not retreated as a teacher. It has provided somehow elementary, secondary, and university education for its children. The task is not easy. In 1902 by the Balfour

Act it seemed to be made possible for the churches to continue forever their religious schools, side by side with the council schools, which correspond to our public schools. If the various churches built their school-houses, the National Educational Board would see to it that funds came to them to pay the teachers, and pay the current expenses. In other words, the Balfour Act was designed to insure the continuance of religious schooling. But the Balfour Act has been inadequate for that. The difficulties and above all the expense of providing school-houses when the standard of school-houses is high, and the cost of school-houses higher, have brought about an increase in the council schools at the expense of the voluntary, religious schools. Between 1896 and 1923 the number of pupils in the Anglican schools had dwindled by six hundred thousand, and the number in the non-conformist schools by four hundred thousand. At this rate voluntary schools, if it were not for Catholic schools, would become extinct. During that same period the accommodation in Catholic schools increased by thirty-six thousand, a comparative victory, and there are now in the Catholic elementary and secondary schools in England four hundred and twenty-five thousand pupils; not a small number out of a Catholic population of two million.

But there are no Catholic universities in England, and some Catholics must go to the universities, and some Catholics must go to Oxford and Cambridge, which are supposed to give that education which opens the most doors. It is the duty of the Church to enable the students at these universities to receive not only an education, but a Christian education. To accomplish this there is only one thing to do, to enter into the universities with the students. This is not so dangerous at the newer universities: Liverpool, Sheffield—but it is dangerous at a place like Oxford, where a man receives not only an intellectual but ethical formation. And besides, now Oxford is the world-capital of modernism. Its most brilliant partisans are there, and there the characteristic attitude of the student is to admire two conflicting creeds or theories and not choose. Nowhere else in the world is intellectual dilettantism so perfectly charming.

It has been dangerous to go to Oxford. Catholics have gone there. Before the war they were treated with hospitality, and since the war they have been treated with hospitality and interest. Perhaps it is a passing fashion, but for the moment they are looked upon as exemplars of an ethical quality which others do not possess. There are at Oxford now about a hundred and fifty Catholic students, a more negligible minority than Catholics are in England as a whole. Around the colleges, to make Oxford safe and to draw what is good from it, have camped houses of study of the great Catholic religious Orders which once indeed made Oxford: Benedictines, Dominicans, and Franciscans. And there are the Jesuits too, who were the first to establish a house at Oxford, after the Catholic revival, and who are intellectually the most conspicuous of the religious Orders in England. And here is, also, a Catholic chaplain, with a newly-built chapel. The Catholic priests at Oxford do not scowl at the Oxford intellect. They adopt all that is best in it: its brilliance. Some of them, like Father Martindale, and Father Knox, the present chaplain, can out-Oxford Oxford. Under these circumstances the student who is most intellectual has least chance of losing his faith. To be seen walking with the Jesuit, Father d'Arcy, helps one's intellectual reputation. Catholicism has intellectual audacity at Oxford, and not a few of the young intellects in revolt — like Christopher Hollis—have become Catholics.

What in our modern, tame days is more extraordinary than Catholics teaching Catholics, is Catholics trying to teach those who are not Catholics, for such an act assumed that there are not twenty-five kinds of truth, one for each temperament, but one truth for no matter how many millions. An Englishman on religious matters may want to learn, but he does not wish to be taught. For Catholic Englishmen to inform other Englishmen of what they should believe would be impossible, but those Catholics have found various ways of telling others of what they, Catholics, do believe. Among their devices they have hit upon two which have had a marked success in England. The Catholic Truth Society has developed the art of printing and distributing pamphlets, for those people who are too shy to ask questions, and the Catholic Evidence Guild has developed a rare skill in so speaking to the crowds that they learn in spite of themselves. The Catholic Truth Society "is an organization"—so run their words—"of members of the Catholic faith, clerical and lay, men and women, founded to promulgate the truths of the Catholic Religion by means of the written word." It was founded in 1884 largely through the efforts of Mr. James Britten, but it is since the war that it has had its greatest development. It has sold during the last two years about as many pamphlets as it did during its first thirty years. In the year 1930 it sold over a million and a quarter pamphlets. From the rack in Westminster Cathedral, which is the one church most easily visited by those who are not Catholic, it sold in the same year over seventy-five thousand pamphlets. The rack in that cathedral is replenished three times daily. All this has been done not without the greatest care, both in the selection of writers, and in the methods of selling. That the society has made some progress on public opinion is witnessed to by the fact that whereas ten years ago the greatest demand was for pamphlets of controversy, in refutation, for instance, of the calumnies against monks, now the greatest demand is for devotional pamphlets, and the greatest increase in sales is that in pamphlets on Catholic social principles. The pamphlets that sold best in 1930 are—after a prayer-book: "The Soviet Campaign against God" (50,000 copies), then the catechism, "The Christian Education of Youth" (28,000), "The Carfin Grotto" (19,000).

The Catholic Evidence Guild has in comparison with the Catholic Truth Society, a very dramatic appearance. To the eye of him who first hears of it, or who has caught sight of its work by circling around it from a respectable distance, it is a corps of ardent haranguers standing upon so-called "perches" over "seas of faces" and turning them all to Catholics by a fiery eloquence. Nothing could be farther from the truth. The speakers have low voices, and the most interested listeners usually turn their backs. In fact the Catholic Evidence Guild is interesting only because it is so patient and ordinary, because it does not at all represent a mere lust for speaking. More truly than of the Truth Society it can be said that its work began after the war, for then it took on its expansion, its limitations, and clerical supervision. It became country-wide, and now counts over six hundred speakers, who are two-thirds laymen, and one-third lay-women, one hundred and twenty of whom speak every week. The persons who speak are almost any type of persons except orators, and they are, of course, all of them unpaid volunteers. They go through a training in Catholic doctrine, and in explaining a part of it in spite of being heckled and in spite of being interrupted by their fellow-speakers. Then they are allowed to speak for twenty minutes on one subject, in some park or by the cobblestones of some square, and then to answer questions on that one subject. While they speak, they do not exhort, they do not assail. They explain. They teach. They teach in monosyllables. They prove when they must prove. Most of all, they show how ultimately desirable would be such a church as the Catholic church, if such a Church existed.

What progress has the Catholic Church made in England towards its goal of goals, the converting of all England? The angels read this progress in terms of the quality of the spiritual life of Catholics: there have been founded during the last twenty years eight new Carmelite convents for women. Vocations for them abound. But we who are not angels look to the grosser data. Every year for the last ten years there have been from ten to twelve thousand conversions, and usually each new year has shown a greater harvest than the last. Among these conversions are annually ten to a dozen which are those of Anglican priests. This trickle always suggests that a dyke may some day give way, and that at least a small part of the Anglo-Catholic group may become truly Catholic in a body. And apart from conversions the Catholic marriages in England do beget more children than other marriages, so that now the Catholic Church which a century ago was baptizing but one in a hundred and twenty of the children born in England, now baptizes one in every twelve. Such is an indication of one sort of progress. But the progress which is ultimately most important is the progress in preparing the minds of Englishmen for future conversion.

To measure such a progress, one can judge somewhat from the words of those who write, and from the demands of those who read. It is startling, the number of literary men who, during the last ten years, have been converted in England—Chesterton at their head. It can be said that their conversion is but a rocket in the sky, that will fade: a mere affair of artistic temperament. But it can also be said that it is a proof that those who care for the fine things in European culture are turning to the Catholic Church for protection. Many writers, too, who give no promise of becoming converts, show that those who write in England have a new, more continental attitude towards the Church. Says J. Middleton Murry: "Christianity is Christianity at its noblest, truest and most comprehensive, and that is the Catholic Church. If you desire to be a Christian, join it." (See quotation, p. 215, *Essays in Order.*) Of the demands of those who read, it can only be said that the newspapers, which are supposed to have a sense of what the public wants, print much fuller and fairer news of things Catholic than before the war, and a publisher who wishes to sell his books has seen fit to publish one with the title: *Why I am. Why I am not a Catholic.*

The great obstacle to the spreading of the faith in England is not the old Protestant hostility, but the more new mere indifference. It is not that the Englishman bears an ill-will, but that he is ingenuously ignorant. Once it used to be said that every Englishman had his castle. Now the only castle that he has is a spiritual one, which is not a castle at all but a prison. Into that castle not only no Catholic priest can penetrate, but no one who professes to be a spiritual teacher. The contemporary symposiums concerning religious belief recently conducted in the press in England have not shown that the readers want to be led, but rather that the writers want to follow the readers. The only way that an Englishman can learn religious truths is when he learns them unawares, and in order to enable him to learn unawares the Catholic laymen with whom he associates must be steeped in the lore of their faith. It is not unfair, therefore, to judge of the prospects of the Church in England by the intellectual enterprise of the laity, or by the growing sense of their intellectual responsibility. Hilaire Belloc in his recently published *Essays of a Catholic* has pointed out the need in England of "a more general press with a Catholic spirit about it." This indicates one thing which Catholic laymen have not as yet supplied. But there are numerous evidences of their energy. It is not amiss to mention, for instance, the establishment in 1926 of such a publishing house as Sheed and Ward, not an ecclesiastical publisher, nor a dealer in church goods, but a house such as takes its position with countless other commercial publishers, and simply supplies books which are written by Catholics, and which see the world neither through provincial-sectarian, nor through pagan eyes, to a general public. Another evidence of the intellectual alertness of the laity, and of the clerical approval thereof, is the recent founding in London of a Catholic Institute for Higher Studies. This Institute, sponsored by the Cardinal Archbishop, and to be attended by the laity, does not sound in its title entirely novel. But practically it will be something of an innovation; a school in Theology, Philosophy, Scripture, and Church History, where the most learned priests in England will not give a smattering, but a thorough discipline, lasting for three years, to men and women, who must do the study for that school outside the hours when they gain their livelihood.

Finally, can we not say that although England is tending to become less externally nationalistic, that her lot is growing more and more to resemble those of her continental neighbors, that her special industrial advantages are disappearing, yet those of her people who are Catholic are not, therefore, becoming more foreign, more like members of an "Italian Mission". They are becoming more English. And indeed the English Catholics have good title to appear English. What, for instance, could be more English than their models, the English martyrs, more than a hundred of whom have in the last ten years been beatified; those martyrs, one of whom asked for a pipe in order that through its smoke he might regard with pleasure one town in the offing where he should be drawn and quartered, and all of them so ready with laconic wit on the scaffold? Recognized as English by their compatriots, the English Catholics will not only have daily more chance to draw others into their ranks, but in the pacification, and decent disarmament of Christendom, will serve as a valuable link with the Catholics of other countries. One might say that they are extremely necessary to Europe.

DANIEL SARGENT.

MISCELLANY

THE TWELFTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

MINNEAPOLIS, MINN., DECEMBER 27-30, 1931.

The Association met in its twelfth annual assembly at the New Nicollet Hotel, Minneapolis, Minnesota, December 27-30, 1931, under the auspices of His Excellency, the Most Reverend John Gregory Murray, D. D., Archbishop of St. Paul. Directed by three efficient committees, no aspect of the meeting was overlooked in ensuring the academic and social success of the sessions. The Committee on Arrangements, with Rev. James M. Reardon, Pastor of the Basilica of Saint Mary, as chairman, was composed of over one hundred prominent clergymen and laity, all of whom contributed generously to the financial needs of the meeting. The warm-hearted hospitality given to visiting members added to the charm all found in the Twin Cities. In spite of the long distances from the east and south, the registration was exceptionally large as were all the audiences who heard our speakers.

With the assistance of two other committees, the headquarters of the Association—*The Francis the First Room* on the Mezzanine of the New Nicollet Hotel—became during the three days of the meeting a center of interest to those attending from Minneapolis and St. Paul as well as to all visiting members. On the Committee on Reception were Mrs. John R. Morris, President of the Minneapolis League of Catholic Women, as chairman, and the secretary of the League, Mrs. George V. Ziemer, as acting secretary. As in former years, the burden of the practical work of directing members and visitors fell upon an efficient Committee on Registration and Information, with Mrs. John J. Gill as chairman, and Miss Mary C. Supple, A. B., as secretary.

The Francis the First Room which Mr. W. B. Clark, manager of the New Nicollet, placed at our exclusive disposal, was admirably situated for our sessions. The meeting opened on Sunday evening, December 27, with an informal reception to all the committees and to those members who had arrived. A word of welcome was given by Father Reardon. Among those who spoke were the Rt. Rev. Monsignor Victor Day, D. D., V. G., of Helena, Montana, Rev. Dr. John A. Ryan of the Catholic University of America, and Rev. Dr. Guilday, secretary of the Association. Telegrams of good wishes for the meeting were read; among these were messages from His Eminence Cardinal O'Connell of Boston, the late Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America, and Most Reverend John Gregory Murray, Archbishop of St. Paul, who had not then been installed in his See. For the benefit of the members who found it impossible to come to Minneapolis, the following brief notices of the scholars who read papers during the sessions, are given:

Carlton Joseph Huntley Hayes, Ph. D., President of the Association during the year 1931, is professor of history in Columbia University, and the author of many volumes, among which are: *An Introduction to the Sources relating to the Germanic Invasions*, 1909; *British Social Politics*, 1913; *A Political and Social History of Modern Europe* (2 vols.), 1924; *Brief History of the Great War*, 1920; *Modern History*, 1923; *Essays on Nationalism*, 1926; *Ancient and Medieval History*, 1929; and *National Psychology in Post-War France*, 1929. He has also contributed to the following works: *League of Nations*, 1919; *History and Nature of International Relations*, 1923; *These Eventful Years* (Encl. Britannica), 1924; *Political Theories in Recent Times*, 1925; and *A Quarter Century of Learning*, 1931.

Rev. Francis S. Betten, S. J., professor of history, Marquette University, Milwaukee, Wisconsin, has spent a half-century in historical study, research and authorship. He has taught principally since 1898 at Canisius College, Buffalo, John Carroll University, Cleveland, Ohio, and in Marquette University, Milwaukee, where he is now professor of history. He has contributed to leading Catholic periodicals here and abroad, and is the author of several historical subjects, the best known of which is *Historical Terms and Facts.* Father Betten has read papers at the meetings of the Association in 1920, 1922 and 1925, and is among the best loved members of the Association.

Right Reverend Monsignor Victor Day, D. D., V. G., Diocese of Helena, Montana, has had a life-long interest in historical study and research, and is the author of various important translations: Kurth's *What is the Middle Ages?*; Kurth's *The Church at the Turning Point of History*; and Bossuet's *Continuity of History* from the celebrated *Discourse of Universal History.* Monsignor Day is at present engaged upon a complete translation of this last work.

Dr. James F. Kenny, Director of Publicity and Historical Research, Public Archives of Canada, Ottawa, Canada, President of the American Catholic Historical Association for the year 1932, is a graduate of the Universities of Toronto and Columbia. Among his writings are: *Catalogue of Pictures in the Public Archives of Canada with an introduction and notes.* Part I, 1925; and *The Sources for the Early History of Ireland*, Vol. I, 1929.

Marie Madden, Ph. D., professor of Spanish History at Fordham University, and of Spanish-American History and Sociology, Maxwell Training School for Teachers, New York City, has written considerably on Spain in our leading Catholic periodicals.

33942

Rev. **Wilfrid Parsons**, S. J., studied at Woodstock College, Louvain University and the Gregorian University, Rome. He was ordained in 1918, and has been Editor-in-chief of *America* since 1925; he is President of America Press, Fellow of the American Geographical Society, and the author of *Italy and the Pope*.

Daniel Sargent, instructor in history, Harvard University, was graduated from that University in 1913, having devoted himself particularly to the study of philosophy. For one year after that he assisted Barrett Wendell in teaching comparative literature, and took an A. M. in English in 1914. For the next four years his academic life was interrupted; he served as an ambulance-driver with the French army, and then in the American artillery. Since the war, with the exception of three years spent studying in Europe, mostly in France, he has been engaged at Harvard University as a tutor in the Department of History and Literature, and has written a great deal of verse. He was received into the Catholic Church in 1919.

Very Rev. **Charles L. Souvay**, C. M., D. D., Rector of Kenrick Seminary, Webster Groves, Missouri, is one of the founders of the Association. Dr. Souvay helped also to found the St. Louis Catholic Historical Society and was editor of its quarterly *Review*. He is one of the promoters of the Cause of Mother Seton and of Father Felix de Andreis, the celebrated St. Louis missionary.

Leonid Strakhovsky, Docteur en Histoire (Louvain), is professor of history at Georgetown University. He is author of several important works on the history of Poland and Russia, and has contributed to various Catholic periodicals, particularly the *Commonweal*, *Catholic Historical Review*, and others.

Very Reverend **Edmund J. Walsh**, S. J., Vice-President of Georgetown University, Washington, D. C., founder and regent of the Foreign Service School of that university, has for years been the accredited representative of the Holy See to treat with the Soviet Government in Russia on Catholic interests; he is the director of the papal relief commission for Russia and Mexico, and past-President of the Near-East Relief Association. Among his published works are: *The Fall of the Roman Empire* and *The Last Stand*. Dr. Walsh is now preparing two more volumes on the *History of Soviet Russia*. His *Reply to George Bernard Shaw* which was recently broadcasted, is now printed in pamphlet form.

The final meeting of the Executive Council met on Monday, December 28, at 9.00 a. m., with Professor Hayes in the chair. A summary of the year's activities and of the reports to be presented at the annual business meeting was read by Dr. Guilday. With considerable regret the Council learned of Monsignor Thomas' resignation as treasurer of the Association after a decade of service. The Council expressed its gratitude to Dr. Thomas for the careful and efficient direction he has given to our finances, for his constant guidance in our investments, as well as for the many long journeys he has made during the past ten years to read in person his annual report. Telegrams of felicitation were sent to all former chairmen of committees on local arrangements and reception, to the Most Reverend Archbishop of St. Paul, and to the Rt. Reverend Monsignor Edward A. Pace, D. D., Vice-Rector of the Catholic University of America, and first president of the American Catholic Philosophical Association, who was being honored that day at St. Louis by the presentation of a volume of essays in the field of philosophy, psychology and education by the members of the Association. Archbishop Murray replied in the following telegram:

> Professor CARLTON J. H. HAYES, PH. D.,
> President of the American Catholic Historical Association.
>
> Regretting my inability to attend the sessions of the American Catholic Historical Association, I beg to congratulate the officers on the intensely interesting programme prepared and to express my appreciation of the hospitality extended by the people of my future jurisdiction to all who are assembled for the Meeting. I wish an abundance of profit from their devotion to the Great Science which Leo the Thirteenth proclaimed the Mistress of Life and the Light of Truth.

The Council also went on record with a resolution of congratulation to one of the charter members of the Association, Rev. Francis S. Betten, S. J., whose devotion to the ideals of the Association has endeared him to all officers and members since 1919, and who had recently celebrated the golden jubilee of his entrance into the Society of Jesus. Few priests are better known to historical scholarship both in the United States and abroad. During the long years Father Betten has spent in college and university work, his published volumes have brought renown to himself and to the Society. Among these are: *The Ancient World* (1916), *The Modern World* (in collaboration with Father Alfred Kaufmann, S. J., of Creighton University, 1919), *Question Booklets* for these two volumes, *Historical Terms and Facts* (1924), *Ancient and Medieval History* (1928), and several important smaller works, such as *St. Peter Canisius* (1922), *The Roman Index* (1920), *St. Boniface and St. Virgil* (1927), *St. Bede* in *Church Historians* (1926), together with a host of articles in the *Catholic Historical Review, Jesuit Historical Bulletin* and other periodicals.

The Council agreed upon the selection of the city of Toronto, Canada, for the thirteenth annual meeting of the Association. Authorization was given to the Committee on Publications, of which Dr. Leo F.

Stock is chairman, to publish as volume II of the *Papers of the Association* the essays read at the Minneapolis meeting under the general title: *The Catholic Church in Contemporary Europe (1919-1931)*. The Rev. Francis A. Walsh, O. S. B., Ph. D., of St. Anselm's Priory, Brookland, D. C., an instructor in philosophy and acting regent of the seminary, Catholic University of America, was appointed to the Committee on Publications. The list of nominations of officers for 1932 was read and approved. The selection of Rev. John Keating Cartwright, D. D., assistant-rector of St. Patrick's Church, Washington, D. C., and professor of Church history in the Washington Sulpician Seminary, to succeed Monsignor Thomas as treasurer was also approved. Dr. Guilday's suggestion that the nine papers to be read at the Toronto meeting consist of studies on aspects of the Canadian Catholic Church was agreed upon. The secretary was instructed to place on the minutes of the meeting a resolution of thanks to the administration of the CATHOLIC HISTORICAL REVIEW for its coöperation with the Association during the past year.

The first Public Session began at 10.00 a. m., Monday, December 28, with the Apostolic-Administrator of the Archdiocese of St. Paul, the Right Reverend James C. Byrne, D. D., in the chair. Dr. Byrne opened the meeting with a brief survey of the Catholic history of the old Northwest, recalling some of the outstanding personalities of the past from Bishop Cretin to Archbishops Ireland and Dowling. The first paper by Daniel Sargent, Ph. D., instructor in history at Harvard University, on the *Catholic Church in Contemporary England*, appears in this issue of the REVIEW. Dr. Souvay, who has often contributed scholarly essays at our meetings, followed with a concise appraisal of the problems facing the Catholic Church in contemporary France. Father Betten, S. J., the golden jubilarian of the year, then read an informational paper on the *Catholic Church in Contemporary Germany*, which was printed in the January (1932) issue of the REVIEW. The annual business meeting took place at 3.00 o'clock that afternoon with Professor Hayes as chairman. Reports of the officers and of the chairmen of committees were read. These were as follows:

1. Report of the Treasurer (Monsignor Thomas).

(December 1, 1930—November 30, 1931).

Account I—General Fund.

Balance—December 1, 1930			$7,464.93
Investments:			
Liberty Bonds		$ 500.00	
Federal Land Bank Notes		2,500.00	
			3,000.00
Cash on Hand			$4,464.93
Receipts:			
Annual Dues		$2,741.00	
Life Memberships		320.00	
Interest:			
On Investments	$268.75		
On Bank Deposits	71.54		
		340.29	
Special Contributions for:			
Expenses of Annual Meeting	$795.00		
Reprint of Address at Annual Meeting (see contra)	100.00		
Publication of *Directory* of Association	250.00		
General	10.00		
		1,155.00	
			4,556.29
Total Receipts			$9,021.22
Disbursements:			
Office Expense:			
Rent of Office and Telephone Service	$ 74.00		
Secretary's Salary and Bonus for extra work	558.32		
Supplies and Service	431.44		
		$1,063.76	
Expenses of Annual Meeting		541.52	
Catholic Historical Review		1,510.50	
Investment		1,928.75	
Reprint of Address at Annual Meeting		102.69	
Donation (*Writings on American History*)		50.00	
Sundries		5.00	
			5,202.22
Cash on Hand, Nov. 30, 1931			$3,819.00
Investments, Nov. 30, 1931			$5,000.00
Final Balance of Account I, Nov. 30, 1930			$8,819.00

ACCOUNT II—REVOLVING FUND (For the publication of documents).

BALANCE—December 1, 1930		$2,205.36
INVESTMENTS:		
Federal Land Bank Notes		2,000.00
CASH ON HAND		$ 205.36
RECEIPTS:		
None.		
DISBURSEMENTS:		
None.		
CASH ON HAND, Nov. 30, 1931		$ 205.36
INVESTMENTS, Nov. 30, 1931		2,000.00
FINAL BALANCE OF ACCOUNT II, Nov. 30, 1930		$2,205.36

SUMMARY.

INVESTMENTS:		
ACCOUNT I	$5,000.00	
ACCOUNT II	2,000.00	
TOTAL INVESTMENTS		$7,000.00
CASH ON HAND:		
ACCOUNT I	$3,819.00	
ACCOUNT II	205.36	
TOTAL CASH BALANCE		$4,024.36
November 30, 1931—FINAL BALANCE		$11,024.36

Respectfully submitted,

C. F. THOMAS,
Treasurer.

2. REPORT OF THE COMMITTEE ON MEMBERSHIP (REV. DR. EDWARD J. HICKEY).

The Committee on membership has the honor of presenting the following report as of December 1, 1931:

1. Total membership on December 15, 1930	678
Delinquent members eliminated for 1930	21
Total Membership for 1931	657

2. New Members 1931:

Life	3
Annual	91
TOTAL	94

We lost by death in 1931 eight (8) members, and five (5) members were obliged to resign, owing to financial conditions.

TOTAL MEMBERSHIP (December 15, 1931) 738

The new LIFE MEMBERS are: Most Reverend J. McGavick, D. D., LaCrosse, Wisconsin; Rt. Rev. Msgr. Edward J. McGolrick, D. D., Brooklyn, N. Y.; St. John's Boston Ecclesiastical Seminary, Brighton, Mass. The new ANNUAL MEMBERS are: Most Rev. Joseph H. Albers, D. D., Auxiliary Bishop of Cincinnati, Ohio; Most Rev. Karl J. Alter, D. D., Toledo, Ohio; Most Rev. Francis Gilfillan, D. D., St. Joseph, Missouri, Bishop of St. Joseph; Most Rev. P. A. McGovern, D. D., Bishop of Cheyenne, Wyo.; Most Rev. Joseph F. McGrath, D. D., Bishop of Baker, Oregon; Most Rev. Theodore H. Reverman, D. D., D. C. L., Bishop of Superior, Wisconsin; Most Rev. Joseph F. Rummell, D. D., Bishop of Omaha, Nebraska; Most Rev. Charles D. White, D. D., Bishop of Spokane, Washington; Rt. Rev. Msgr. Peter Pape, D. D., LaCrosse, Wisconsin; Rt. Rev. B. H. Pennings, O. Praem., West De Pere, Wisconsin; Rt. Rev. Msgr. William Quinn, D. D., P. A., New York City; Rt. Rev. Msgr. Henry Schengber, D. D., Cincinnati, Ohio; Rt. Rev. Stephen S. Woznicki, D. D., Detroit, Mich.; Rev. J. U. Bergkamp, O. P., Providence, R. I.; Rev. William Blakeslee, C. S. P., M. A., S. T. B., Austin, Texas; Rev. Luke Callahan, C. S. P., Cincinnati, Ohio; Rev. J. P. Carrigan, Glenwood Springs, Colo.; Rev. Dr. John K. Cartwright, Washington, D. C.; Rev. William J. Casey, Roxbury, Mass.; Rev. William A. Fogarty, Goshen, N. Y.; Rev. C. Edgar Gallant, Skagway, Alaska; Very Rev. Raphael M. Huber, O. M. C., D. D., Rome, Italy; Rev. T. J. Hurley, C. P., Chicago, Ill.; Rev. C. Edward Llufrio, C. S. P., Minneapolis, Minn.; Rev. Edward P. McAdams, Washington, D. C.; Rev. Antonio Mendoza, Washington, D. C.; Rev. John H. Mullin, Casper, Wyo.; Rev. John F. X. Murphy, Boston College, Boston, Mass.; Very Rev. J. Numan, D. D., V. G., St. Augustine, Fla.; Rev. Peter O'Malley, Dubuque, Iowa; Rev. George Rankin, Washington, D. C.; Rev. James M. Reardon, Minneapolis, Minn.; Rev. William Henry Russell, Dubuque, Iowa; Rev. Gregory G. Rybrook, O. Praem., S. T. D., West De Pere, Wisconsin; Rev. John E. Sexton, D. D., St. John's Seminary, Boston, Mass.; Rev. Alexander Stang, Wales, No. Dak.; Rev. William Tierney, Stockton, Calif.; Rev. Francis A. Walsh, O. S. B., Ph. D., Washington, D. C.; Rev. Demetrius B. Zema, S. J., Fordham University, New York City; Sister Eulalia, O. P., Springfield, Ill.; Sister M. Gerardus, Ph. D., Brooklyn, N. Y.; Sister Grace McDonald, O. S. B., St. Joseph, Minn.; Sister Marietta Jennings, Kansas City, Mo.; Sister Monica, Ph. D., Brown County, Ohio; Mr. Joseph Blake, Canton, Ohio; Mrs. L. N. Brunswig, Los Angeles, Calif.; Miss Mary Carty, A. B., Roxbury, Mass.; John Bernard Casey, A. M., Roxbury, Mass.;

Miss Anna F. Conley, Watertown, Mass.; Miss Mary C. Dalton, Seton Hill College, Greensburg, Pa.; Dr. Florence Elder, Boston, Mass.; Mr. Bernard Fallon, Cambridge, Mass.; Miss Alice Falvey, Boston, Mass.; Miss Margaret Ellen Ford, Cambridge, Mass.; Dr. Frederick Gillis, West Roxbury, Mass.; Miss Mary Gorgen, Minneapolis, Minn.; Mrs. Marie Gumprecht, Long Island, N. Y.; Mary M. Handrahan, M. A., Brockton, Mass.; Miss Marion P. Hilliard, Jersey City, N. J.; Miss Marie Jordan, Washington, D. C.; James F. Kane, Jr., Cambridge, Mass.; Dr. William H. J. Kennedy, Dorchester, Mass.; Margaret M. Kent, Bridgewater, Mass.; Mr. Francis Kilcoyne, Brooklyn, N. Y.; Hon. Thomas Z. Lee, LL. D., Providence, R. I. (deceased this year); Elizabeth M. Lynskey, Ph. D., New York City; Miss Mary Genevieve Marnell, Dorchester, Mass.; Georgiana P. McEntee, Ph. D., New York City; John E. McPartland, New Haven, Conn.; Miss Helen L. Muhlfeld, New York City; Mrs. Anna Marie Mullen, Boston, Mass.; Patrick O'Donnell, St. Louis, Mo.; Miss Julia C. Prendergast, Boston, Mass.; Herbert William Rice, M. A., Marquette University, Milwaukee, Wisconsin; Miss Mary Beecher Robinson, Melrose, Mass.; Leslie J. Roch, M. A., San Antonio, Texas; Arthur Rysticken, Marquette University, Milwaukee, Wisconsin; Mrs. Francis E. Slattery, Brighton, Mass.; Mr. John Joseph Tierney, Vicksburg, Miss.; Albert Ehrman Tucker, Vicksburg, Miss.; Miss Josephine Walsh, Brookline, Mass.; Robert D. Williamson, Editor, Silver Burdett & Co., Newark, N. J.; Thomas E. Winston, A. M., Jamaica Plain, Mass.; College of the Holy Names, Oakland, Calif.; Sisters of Divine Providence, St. Anne Convent, Melbourne, Ky.; Loyola University, Los Angeles, Calif.; Mt. St. Scholastica College, Atchison, Kans.; St. Charles Seminary, Overbrook, Phila., Pa.; Sisters of Charity (Nazareth College), Louisville, Ky.; Villa Madonna College, Covington, Ky.; West Philadelphia Catholic Girls' High School, Philadelphia, Pa.

Between the date of this Report and the meeting itself, the following new members were received: Most Reverend Vincent Wehrle, O. S. B., D. D., Bismarck, N. D.; Rev. Edwin Auweiler, O. F. M., Ph. D., Washington, D. C.; Paul Kiniery, Ph. D., Chicago, Illinois; Rev. Philip J. Maher, Owosso, Michigan; Mrs. Daniel Sargent, Boston, Mass.; Daniel Sargent, Ph. D., Boston, Mass. During the past year we lost the following members by death: Most Rev. George A. Guertin, D. D., Bishop of Manchester; Right Rev. Msgr. George W. Schumann, D. D., Vicar-General of the Diocese of Louisville; Rev. Peter J. O'Callaghan, New York City; Rev. V. J. Van den Broeck, Lewistown, Montana; Sister Mary Agnes McCann, Ph. D., Mount-St.-Joseph, Ohio; Madame Mary Nolan, R. H. C. J., St. Charles, Missouri; Hon. Thomas Z. Lee, LL. D., Providence, R. I.; Humphrey O'Sullivan, K. S. G., Lowell, Massachusetts; Dr. John A. Foote, Washington, D. C., and Mr. E. J. Gallagher, San Francisco, California.

3. REPORT OF THE COMMITTEE ON NOMINATIONS (REV. FRANCIS S. BETTEN, S. J.).

As a result of the deliberations by the Executive Council at its final meeting this morning, the Committee presents the following candidates for election as officers and members of the Executive Council for 1932:

President—JAMES FRANCIS KENNEY, Ph. D., Director of Publicity and Historical Research, Public Archives of Canada, Ottawa, Canada.

First Vice-President—CONSTANTINE E. MCGUIRE, Ph. D., Washington, D. C.

Second Vice-President—RT. REV. EDWARD J. MCGOLRICK, D. D., Brooklyn, N. Y.

Treasurer—REV. JOHN KEATING CARTWRIGHT, D. D., Washington, D. C.

Secretary—REV. DR. PETER GUILDAY.

Assistant-Secretary—REV. GEORGE B. STRATEMEIER, O. P., Ph. D., Catholic University of America, Washington, D. C.

Archivist—MISS JOSEPHINE LYON, Catholic University of America, Washington, D. C.

EXECUTIVE COUNCIL:

REV. ROBERT HOWARD LORD, Ph. D., Boston, Massachusetts.
LEO FRANCIS STOCK, Ph. D., Catholic University of America, Washington, D. C.
CARLTON J. H. HAYES, Ph. D., Columbia University, New York City.
REV. JAMES M. REARDON, Minneapolis, Minnesota.
REV. WILFRID PARSONS, S. J., New York City.

Respectfully submitted,

FRANCIS S. BETTEN, S. J.,
Chairman.

The officers and members of the Executive Council for 1932 were then unanimously elected.

4. REPORT OF THE PUBLICATIONS COMMITTEE (LEO F. STOCK, PH. D.).

The Chairman of the Publication Committee in his report of last year hoped that the present meeting would see the volume of diplomatic correspondence between the United States and its Ministers to the Papal States through the press. Circumstances of an unforeseen nature arose to interrupt seriously the editing of these documents. But material progress has been made during the past year on this work. Not a great deal remains to be done toward completing the preparation of the manuscript. With stenographic assistance available after January 1, copy should be ready to go to the printer before spring. Your committee is fully aware of its obligation to the Benedictine Foundation to complete the contract made with it as soon as possible; that obligation the Association, represented by your committee, intends to fulfill. The services of the editor of this volume have been given gratuitously, but must be rendered during his spare time. This year unusual and unexpected interruptions of professional and domestic nature reduced the time that could be devoted to this work to a degree unanticipated. It is hoped that the Association and the Benedictine Foundation will be content with this explanation of the delay.

Your committee proposes to issue as Volume II of the *Papers* of the Association the contributions made to this meeting on the general theme of the Catholic Church in Contemporary Europe. The Council and the Association are asked to give their approval to this project. The papers of the Ann Arbor meeting of 1925 were published under the title of *Church Historians* but unfortunately with no series title. Henceforth that volume will be referred to as Volume I of the *Papers*. Since it is likely that future meetings will occasionally be devoted to similar symposiums possessing a certain unity of subject, the papers presented should, when published, form one of the series of the Association's publications. The *Publications* proper, of which the Vatican correspondence will constitute Volume I, will be restricted to documentary material.

5. REPORT OF THE SECRETARY (DR. GUILDAY).

Here, not many miles from the headwaters of the mighty Mississippi, where almost three centuries ago, the Franciscan, Father Louis Hennepin, first beheld the Falls he named in honor of St. Anthony, our Association has come to hold its twelfth annual assembly. To use the words of the foremost Catholic historian in the State, Dr. Schaefer, "Minnesota is a classic land in the history of early Catholic *voyageurs* and missionaries." The Catholic landmarks of Minneapolis and St. Paul are among the oldest in our country; and many are the Catholic names linked inseparably with the story of the advance of civilization, culture, and religion in this part of the great old Northwest Territory—Grosseilliers and Radisson, the earliest explorers; Hennepin, and his companions Michael Accault and Anthony Auguelle; the traders Nicholas Perrot and Pierre Charles Le Sueur; the Jesuits, Joseph Jean Marest, Michael Guignas, and Nicholas de Gonnor—to mention but a few of the pioneers who explored and evangelized this part of our land during the two centuries which preceded the arrival of the first regularly appointed priest—Father Lucien Galtier, who built the first log chapel in 1841, dedicated to St. Paul, the Apostle of the Gentiles. It was on this same spot, in a chapel enlarged by Father Ravoux, whose remarkable ministry here spanned sixty years of priesthood, that the first Bishop of St. Paul, Joseph Cretin was installed in 1851. There were about a thousand Catholics here that year, but at his death six years later the faithful had increased to almost 50,000. That same year (1851) saw the coming of the pioneers of that splendid body of nuns, the teaching Sisterhood of St. Joseph of Carondelet, whose presence during our sessions honors our Association. Catholic schools, a hospital, a conference of St. Vincent de Paul, and a Catholic temperance society followed quickly upon this auspicious beginning of juridic ecclesiastical life, and when the saintly Cretin died in 1857, Minnesota could boast of a perfectly organized Church. Two years later, Bishop Thomas Langdon Grace, O. P., who hailed from the diocese of the celebrated John England, Charleston, S. C., took up the episcopal burden, and burden it was in those crowded years when Minnesota felt the full force of the frontier movement westward. In 1875, Bishop Grace received a coadjutor in the person of one of the most remarkable ecclesiastics of our times, John Ireland, who succeeded to the See of St. Paul in 1884, and became four years later its first archbishop. John Ireland died in 1918, after forty-five years of acknowledged social and religious leadership not alone in the Northwest but in the country at large.

It was Archbishop Ireland who persuaded the Catholic University administration in 1915 to permit our historical group to found the *Catholic Historical Review*, and it was again to John Ireland that the founder of the Association went for advice and direction in 1917 when this organization was first planned. With his successor, the late and lamented Archbishop Dowling, then Bishop of Des Moines, these plans were discussed and it is to him, whose chief interest was history, more than to any other ecclesiastic that we owe the broad general character of the work we set out to do in 1919. His successor, Archbishop-elect John Gregory Murray, then auxiliary to Bishop Nilan of Hartford, became one of the sixty-eight founders of the Association, and was responsible as chairman of the Local Arrangements Committee in 1922 for our meeting in New Haven—a meeting which won for our society high praise from the many non-Catholics who were present at its principal sessions.

It is a far cry from the centres of Catholicism in New England to the Twin Cities, the centre of the Faith in the historic Northwest, but the two sections have already been linked inseparably through the dominant personality of your late archbishop and will be all the more so through the charming and cultured churchman who soon leaves New England to come here as your shepherd. We met last year in Boston under the auspices of His Eminence, William Cardinal O'Connell, in what was undoubtedly one of the most successful Catholic assemblies in that historic city. The details of that meeting were published in the Secretary's Report in the April number of the *Catholic Historical Review*, the official organ of the Association, and all the papers read at its sessions appeared during the past year in the *Review*.

Two incidents—if indeed they may be called by such a weak term—should be chronicled as a final paragraph to the Boston Meeting. First, the gavel used at these sessions was presented to our Association by Mayor James M. Curley in the name of the Boston City government and bears the inscription:

PRESENTED
TO THE
AMERICAN CATHOLIC HISTORICAL ASSOCIATION
BY THE
CITY OF BOSTON. HON. JAMES M. CURLEY, MAYOR.
DECEMBER 31, 1930.
THIS GAVEL MADE FROM ORIGINAL NEWEL POST IN FANEUIL HALL,
"THE CRADLE OF LIBERTY."

The second fact is of the same gracious nature. The climax of the entire series of sessions held by the six historical groups at Boston came in the presidential address made by Professor Evarts B. Greene, of Columbia University, president in 1930 of the American Historical Association. It is entitled *Persistent Problems of Church and State,* and is a courageous analysis of the anti-Catholic madness which crippled the common-sense of the American republic during the presidential campaign of 1928. Your Secretary asked His Eminence of Boston to finance the reprinting of this address, and this the Cardinal did and did generously. We presented one hundred copies to Dr. Greene and sent a thousand copies of the same to our members and others interested in the politico-religious history of the United States.

The early days of the new year of 1931 brought us a cordial letter of welcome to Minneapolis from Professor Guy Stanton Ford, of the University of Minnesota, and our first—and happily successful—request met with a generous response when Father James M. Reardon, Pastor of the Basilica of St. Mary, in this city, accepted the laborious post of chairman of the Local Arrangements Committee. To Father Reardon, to the members of his Executive Committee, to all the members of the Committee on Local Arrangements, and in particular to Miss Agnes Reardon, its efficient Secretary, the Association offers its profound thanks for all that has been done to make this XII Annual assembly so brilliant a success. Your Secretary has often heard of the northwestern spirit, especially in the old days when John Ireland came to us at the Catholic University, and made us all feel as if there was something deplorably effete about the East, and he had the opportunity of witnessing the northwest in action at a meeting which Father Reardon called of some twenty priests and almost a hundred laymen, one Sunday afternoon in November last. There was no doubt, once that meeting was under way, that our XII Annual Meeting would outstrip all its predecessors in interest and in enthusiasm.

To the Executive Board of the Minneapolis League of Catholic Women, whose members constitute the Committee on Reception, and especially to Mrs. John R. Morris, Chairman, and to Mrs. George V. Ziemer, Secretary, the Association is deeply grateful for guidance and assistance in this important part of our sessions. Likewise, to Mrs. John J. Gill of Minneapolis, Chairman, and Miss Mary C. Supple, B. A., of Cambridge, Mass., Secretary, of the Committee on Registration and Information, we are indebted for the efficient way in which this Committee has organized its bureau.

Under this same topic of coöperation in our meeting, your Secretary wishes to place on record the gratitude of the Association to Professors Shippee and Osgood of the University of Minnesota, to Messrs. Sheffield and Williams, president and secretary respectively of the Minneapolis Civic and Commerce Association, to the editors of the Minneapolis newspapers, and to the management of the New Nicollet Hotel, particularly to Mr. W. B. Clark, for all these gentlemen did in assisting us during the busy days of our preparation for the Meeting.

To the Administrator-Apostolic of the Archdiocese of St. Paul, Monsignor James C. Bryne, Pastor of St. Luke's Church, your Secretary offers in the name of the Association its profound thanks for the generous welcome we have received in this archdiocese.

We owe likewise and tender cordially to the chairmen of our public sessions—Monsignor James M. Cleary, and Monsignor Humphrey Moynihan, our appreciation of their coöperation in conducting these gatherings. The names of the Minnesota State Deputy of the K. of C., Mr. J. Earle Lawler, the State Secretary, William J. Madden, as well the Faithful Navigator of the Fourth Degree of this jurisdiction, Dr. John T. Litchfield, and Dr. D. E. LaBelle, Grand Knight of the Hennepin Council, will also be inscribed on our roll of friends and benefactors for their assistance in planning the Public Meeting which will take place this evening in the Elks Club, at 8.30 p. m., when your Secretary will speak on the *Catholic Chapter of American History*.

The success of any assembly such as this generally depends upon the ability, the generosity of spirit, and the prudent judgment of one man; and just as we are able to look back through the years to the meeting at New Haven in 1922, when Archbishop Murray was chairman of our local arrangements committee, so today in the midst of this XII annual meeting, our officers recognize the fact that the largest share of the success—certainly now established—of our assembly must be given to Father James M. Reardon for his unflagging interest in every aspect of our meeting.

Early in the year, believing that the time had come for printing a complete *Directory* of our membership, your Secretary asked five members of the Association to finance the project, and the *Directory* is now issued. It may be mentioned in passing that of the one hundred and eighteen members of the American hierarchy, eighty-nine cardinals, archbishops and bishops are either life or annual members of the Association.

I shall not delay you over the papers being presented at our public sessions. One has but to remember the long distance travelled by these nine scholars, who come to us from such widely separated cities as Helena, St. Louis, Boston, New York, Milwaukee, Washington, and Ottawa, and the eminently scholarly way in which they have treated their subjects to realize the honor and the prestige they bring to the Association. Their essays will be published as Vol. II of the *Papers of the American Catholic Historical Association* during the coming year.

It has been the general custom for the Secretary to choose a special topic each year which in his experience should be brought to the attention of our members. Last year, the topic so chosen was *Recent Studies in American Church History (1892-1930)*, which appeared in the *Ecclesiastical Review* for May, 1931, pp. 528-546. This year I wish to offer merely the outlines of some reflections based upon the general experience of the Association's headquarters at the Catholic University of America.

It must be remembered that the main purpose in founding the Association in 1919 was to create at the University a central bureau of information for all, teachers, students, and writers, interested in the history of the Catholic Church throughout the world. The result has been that during the past twelve years our work in this regard has gone beyond the control of any one scholar. I have repeated, probably too often, that the correspondence has grown enormously and that our files now contain about 75,000 letters from all parts of the United States, Canada, Mexico and South America, Europe, India, China and Japan. There is little danger of exaggerating the fact that this correspondence, over half of which is from non-Catholics, represents a cross section of the historical activity of our own day. It represents also the ever-pressing necessity which I have stressed on former occasions of an Institute of Historical Research in Washington, within easy reach of the rich resources of the Library of Congress, Georgetown University, Catholic University of America, and the libraries of the various departments of our government. Such an Institute, staffed by Catholic scholars ready and willing to assist students and teachers in every field of Catholic history would be probably the greatest boon imaginable in the field of historical research. Several attempts to interest Catholic laymen of wealth in the project have not been successful. Meanwhile, certain factors present themselves as vitally necessary for a more thorough coöperation on our part with the ever-increasing demands of historical scholars. The foremost of these desiderata is a *Guide to Church History Literature*, similar to that recently published by Professor Dutcher and others. A second is a *Union Catalogue of Printed Sources for Church History*, listing the location in our Catholic educational institutions of all printed collections from the *Annales Ecclesiastici* of Baronius to the last volume of the *Concilium Tridentinum* of the Görresgesellschaft. A third is a *Serial Index to Catholic historical periodicals*, similar to Miss Gregory's volume. A further desideratum is a kind of *Case Book* in which all the historical objections, or to put it legally, the historical sciences *vs.* the Catholic Church, would be listed and appended to each would be placed the decisions of the best non-Catholic scholarship, in such a way that present-day scholars would be enabled to make a survey of the arguments for and against the Church and so arrive at a more objective appraisal of our historic past. We should have also a branch of this Institute for Historical Research in Rome, to which we could send our graduate students during the second year of their approach to the doctorate, for the purpose of preparing for publication documents in the general field of Church history which have not yet seen the light. We need also a new *Historiographia Ecclesiastica* to supersede the work of Baur, Dowling, Kihn, Nirschl, Benigni, Hurter, Stang and others who have given us mere lists of names without defining and clarifying the historigraphical value of the productions of the past.

Idle, probably, all our friends will say, to seek the funds necessary for these important parts of our work; but I mention them to emphasize the fact that the Association's leaders are alive to the vast possibilities of the future activities of our organization. The day will come, with the blessing of God and of His Holy Mother who loves the Church next to Her Divine Son, when the vision splendid of all these possibilities will enter the heart of some man of means who will realize that all these works are, while secondary in value, as important a part of the progress of the Faith in the land as preaching the Gospel and administering the Sacraments. Until that golden day comes, we mean to carry on courageously with God's help and guidance both to protect the good name of the Church within the historic field we have chosen as our own portion and to coöperate with honest and

sincere lovers of the truth outside the Fold to understand, and understanding to revere, the wonderful works of God through His Holy Catholic and Apostolic Church.

Too great praise in their lifetime will, generally speaking, never be given to those Catholic scholars who have borne the burdens of the day and heats in making this nobler appreciation of Catholicism possible to our own people and to those who are not of our Faith. I wish, therefore in conclusion, to hold up for your admiration for a moment this afternoon two scholars, both laymen, who stand in the front ranks of Catholic culture and learning—our president for this year 1931, Carlton Joseph Huntley Hayes, of Columbia University, foremost historian of the Church in the United States, of international standing in the field of the political and social history of modern times, one of the best-known students and writers on that thorniest of all contemporary problems, nationalism, an exemplary Catholic, a perfectly trained scholar, an attractive writer, and a kindly, urbane, tolerant, and gracious gentleman; and our president for the coming year of 1932, James Francis Kenney, a loyal son of the Dominion of Canada, a scholar trained in the Universities of Toronto, Wisconsin and Columbia, a genial, charming man whose directorship of historical research and publicity in the Public Archives of Canada, at Ottawa, has brought him a host of friends in the United States, and who today is the acknowledged peer of Plummer and Bury in England, d'Arbois de Jubainville and Gougaud in France, Zeuss, Zimmer, Traube and Kuno Meyer in Germany, O'Donovan, O'Curry, Standish O'Grady and Douglass Hyde in Ireland, and Professors Frederick Robinson and Gerig in the United States. The entire world of scholarship stands in awe and in admiration before the first volume of his monumental work—*Sources for the Early History of Ireland*, which Columbia published two years ago, since to Kenney all future historians of the religious and ecclesiastical life of early medieval Ireland must pay reverence. His work is admitted to be beyond the highest flight of praise. Surely, with the inspiration Carlton Hayes has given us, and with the leadership of James Kenney during the coming year, we need not fear for the future. With the blessing of God, we shall carry on, dedicating to Him and to His Holy Church all our energies, our ideals and our aspirations.

A public meeting under the auspices of the Knights of Columbus of Minneapolis was held in the Elks' Club, Monday evening, at which an address was given by Dr. Guilday on the *Catholic Chapter in American History*.

The second Public Session opened at 10.00 a. m., Tuesday morning, December 29, with the Right Rev. James M. Cleary, pastor of the Incarnation Church, Minneapolis, in the chair. In opening the meeting, Monsignor Cleary stressed the fact that while all history is contemporary history, contemporary history is the most difficult period for the student and that the scholars who had prepared papers on present-day conditions of Catholic life in Europe were deserving of the highest praise for the thorough treatment of their subjects. Dr. Kenney's paper on *The Catholic Church in Contemporary Ireland* was worthy of the master whose recent study on the ecclesiastical sources for the history of that country has brought him world-wide fame. The essay on *The Catholic Church in Poland since 1919* by Dr. Leonid Strakhovsky, of Georgetown University, brought to light a number of acute problems in the Catholic progress of the new Polish republic. Additional space had to be secured to accommodate the audience which gathered to hear Father Walsh's paper on *The Catholic Church in Present-Day Russia.* At the close of this paper which those present found of absorbing interest, Dr. Guilday read a letter from His Excellency, the Most Reverend Michel D'Herbigny, S. J., President of the Pontifical Institute for Oriental Studies, Rome, and President of the Pontifical Commission for Russia, urging upon the Association the study of the Eastern Churches. The letter follows:

Pontifical Institute for Oriental Studies, Rome,
December 1, 1931.

Reverend and dear Father Walsh,

Does not the forthcoming Convention of the Catholic Historical Association in the United States offer a most opportune occasion to draw the attention of so many eminent professors and writers to historical circumstances and problems which are of capital importance not only for the history and religion of their own regions, but also because of their increasingly immense influence on the rest of the world?

All the questions, until recently too little considered, concerning the history and future of the Near East are rich mines of historical worth, whether in connection with peoples in religious union with Rome or separated from it, whether found in one or other of the Oriental rites: Byzantine, Armenian, Syriac, Melchite, Copt, Roumanian, Georgian or in one of the Slav rites of Bulgaria, Jugoslavia, the Ukraine, and especially in Russia with its mystic past and its mighty powers of world-wide propaganda.

In my last audience of November 20th, the Holy Father dwelt at length on the importance of multiplying American Catholic specialists in Oriental learning, especially amongst the younger clergy, of whom an elite could be formed by well-directed courses of study, and thus through expert knowledge of modern Oriental problems increase its apostolic influence in many of the cities within and without the United States.

In order to guide the Catholic mind in this direction, Pope Benedict XV gave the first great impulse and, as you know, His Holiness Pope Pius XI added immense momentum to the movement in behalf of the Orient,—in general by the institution of the administrative organization called the

"Sacred Congregation for the Oriental Church" and of an establishment for specialized research and scientific studies called the "Pontifical Institute for Oriental Studies." In this latter, through numerous courses over which internationally eminent professors preside, the general public as well as the clergy may learn the religious psychology, the doctrines, the liturgies, the canon law, the asceticism and mysticism of the present population of the Near East: of Christians of every faith and rite, as well as of Mohammedans and Israelites. The history of these peoples is explained in all its varied aspects, their archeology, art, epigraphy, their customs and, of course, their languages, and their migratory movements which have carried so many of them to the New World. Attendance is not restricted to Catholics. The ordinary lecture course lasts two years. To obtain the degree of "Doctor in Oriental Ecclesiastical Sciences," a further year of specialized research is required, in which a thesis is written and publicly defended.

The Holy Father attaches great importance to these studies, as he tells us in his encyclical of the eighth of September, 1928, in order thus to render the work of the Church more intelligent with regard to these peoples:—two hundred million Christians, for the most part separated from Rome, and three hundred million Mohammedans, amongst whom the Catholic apostolate thus far has been nearly ineffectual due to the absence of sufficiently specialized preparation. The direction of the Islamic section of the Institute is confided to a professor of Mohammedan origin with university degrees in law and philosophy, who after his entrance into the Church received Holy Orders and was honored as a domestic prelate of His Holiness.

Out of consideration for the Russians and other Slav nations subject or contiguous to Russia, His Holiness Pope Pius XI has created two other institutions for learning and for the apostolate: the "Russicum" for the preparation of priests to renew the faith in Russia after persecution has ceased in that unhappy land, and secondly the "Pontifical Commission for Russia," established in the Vatican palace and endowed, as regards Russia and Russian emigrants, with the faculties of all the other Roman Congregations.

Having already experienced Your Reverence's personal zeal and the generosity of American Catholics in coöperating with these great ambitions of the Holy See, I would indeed rejoice, Reverend Father, if you could increase the interest and create the enthusiasm deserved by this question amongst the members of the American Catholic Historical Association.

Believe me, Reverend Father,

Yours devotedly in Christ,

MICHEL D'HERBIGNY, S. J.,
Titular Bishop of Ilion,
President.

The Association pledged itself to begin this work in the near future by the creation of a Slavic Conference.

The General Session of the Association was held Tuesday afternoon at 3.00 o'clock, with Father Reardon as chairman. After speaking of the work of the Association since its foundation in 1919, and of the value of its meetings to American historical knowledge, Professor Hayes read his presidential address on the *Significance of the Reformation in the Light of Contemporary Scholarship,* which appeared in the January (1932) issue of this REVIEW. Dr. James F. Kenney, of the Public Archives of Canada, Ottawa, who was elected president of the Association for 1932, then spoke on the necessity of centralizing as far as possible the work of the Association in the field of archival research and publication of documents. Many of our members were present at the annual dinner of the American Historical Association that evening and heard President Carl Becker's address on *Everyman his own Historian.*

The final Public Session opened on Wednesday morning at 10.00 o'clock. In the unavoidable absence of the chairman, the Rt. Rev. Humphrey Moynihan, D. D., Rector of St. Paul Seminary, Father Reardon presided and with his usual felicity of expression introduced the speakers. The first paper on *The Status of the Church and Catholic Action in Contemporary Spain* by Marie Madden, Ph. D., professor of Spanish history at Fordham University, appears in this issue of the REVIEW. Monsignor Victor Day's excellent study of *Contemporary Aspects of Catholic Life in Belgium* revealed many little known facts about that enterprising country; and the final paper of the meeting—*The Catholic Church in Contemporary Italy,* by Rev. Wilfrid Parsons, S. J., editor of *America,* was a fitting close to one of the most interesting assemblies the Association has held during the past twelve years. This paper also appears in this issue of the REVIEW.

The editorial board of the REVIEW was represented at the Luncheon Conference of editors of historical reviews by Rev. Francis S. Betten, S. J., of Marquette; Rev. R. Corrigan, S. J., of St. Mary's, Kansas; Rev. Gilbert J. Garraghan, S. J., of St. Louis University; Rev. Dr. George Boniface Stratemeier, O. P., of the Catholic University of America; and Rev. Gerald G. Walsh, S. J., of Woodstock College. Towards the end of the luncheon Dr. Jameson called the name and editorial position of each one present that all might know one another. He then offered for discussion the matter of articles for historical reviews. Many agreed that there had been a great increase in output without a corresponding enhancement in value. It was debated whether a central committee should be formed for the purpose of allocating to the respective *Reviews* articles which might best appear in their pages. The general feeling was against this. The next matter discussed was the cost of production. Experiments in economy were being tried both by the *American Historical Review* and by *Speculum,* but it was agreed that even a change of printers was no guarantee of permanent economy, since the new printer could always raise the price. The general experience was that it costs about $6.00 a page to produce an historical review.

Probably in no better way than by a series of papers on the contemporary position of the Catholic Church in Ireland, England, Belgium, France, Spain, Italy, Germany, Poland and Russia could the Association give a stronger proof of its interest in general Church history. The historic past of the Church in all these lands lies behind the story of Catholicism's rise and progress in the New World; and the varied problems facing the leaders, ecclesiastic and lay, of the Church in these countries have their significance for contemporary American Catholic life and thought. In that sense especially, apart from the charming hospitality shown to our members, the meeting of Minneapolis is one in which the Association may well find courage for the work of the future.

BOOK REVIEWS

The Catholic Encyclopaedic Dictionary. By Donald Attwater. (New York: Macmillan. 1931. Pp. xvi, 576.)

This is a work of general reference compiled under the editorship of Mr. Attwater, who was aided by eight well-known scholars: Dr. Arendzen, Dr. Thomas Flynn, Dom Benedict Steuart, Fathers Rope, Owen, Croft-Fraser, and Whitacre, and the great Ruthenian scholar, Father Korolevskij. For a time the title of the new *Dictionary* caused considerable comment in the Catholic press here and in England, owing to the fact that it led to some confusion. The *Catholic Encyclopedia* with its seventeen volumes had gone the world over between 1907 and 1912. The *New Catholic Dictionary,* issued by the same board of editors in 1930, as the only authorized summary of the *Catholic Encyclopedia,* had already taken its rightful place in scholarly circles as well as in thousands of Catholic homes and in libraries, when the London encyclopedia made its appearance. The confusion in the names brought an unexpected amount of attention to the London work from which it has undoubtedly profited. And justly so; for we have in its 5,272 articles (the *New Catholic Dictionary* has 8,500) a valuable contribution to the cause of Catholic scholarship. The London *Dictionary* has a specific purpose—to afford a ready reference to "the signification of the words, terms, names and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions and organization of the Catholic Church". The editor and his staff have worked "with particular regard to the requirements of Catholic lay-people and with the hope of being useful to non-Catholic journalists and general enquirers". The duplication, however, of such works is to be deprecated; better were it to have one authoritative *Dictionary* in the English language than many. Undoubtedly the honor and the labor of editing and publishing such a volume belongs by prior right to the editorial staff of the *Catholic Encyclopedia.*

P. G.

The Story of the Church. By John Clover Monsma. (New York: Rae D. Henkle. 1931. Pp. 315. $3.00.)

"The Church is the most powerful, most influential institution in all the world—and has been for nearly twenty centuries There is no story 'bigger' than the story of the Church, and we of the modern day—all of us—ought to know more of it." Thus the author in his preface. He should have followed his own advice and acquired a deeper and truer knowledge of the Church's history before attempting to write it. A note by the publisher informs us that Mr. Monsma is a Presbyterian minister, a journalist, and a specialist in Church History. He may be a journalist, but he is not a historian, least of all a "specialist in Church History". His incompetence as a writer of Church History is revealed on almost every page of his book—a book, by the way, beautifully printed on the best paper, and tastefully bound.

Mr. Monsma begins his work with a very serious blunder. In order to "invite the attention of everybody—Jew and Gentile, Catholic and Protestant, believer and unbeliever—to his story, he omits the supernatural elements of the Scripture record". Every reader, whether he be Jew or Gentile, will ask: What right has the historian to tamper with his sources? The Christian will ask: What right has Mr. Monsma to take the heart out of Christianity? "If Christ be not risen from the dead, our faith is vain. . . ."

Space forbids us to show in detail how unscholarly and prejudiced Mr. Monsma is in his treatment of the Church, especially in medieval and modern times. A few exhibits must suffice. On p. 133 he tells us that Pope Gregory VII considered his reform measures, "though cruel and positively unchristian, not only necessary, but *sanctified and rendered holy by the end he had in view*". Speaking of the invention of printing and the "popular enlightment" which resulted, he remarks: "The pope, his cardinals, and archbishops were *frantic*. They made a desperate attempt to dam this stream of literature, using papal bulls, episcopal orders, and a very severe censorship. Officially the Church still believed that its interests would be best secured by keeping the common man ignorant" (p. 203).

The *Story of the Church* from the Reformation to the present day is a tissue of errors. The author surely never even glanced at Luther's ninety-five Theses, otherwise he could not have described them (p. 208) as "the 95 brief paragraphs in which Martin Luther *attacked the pope's right and ability to forgive sins in exchange for money payments*". Luther may not have been a great theologian, but he certainly was not an idiot. The Inquisition is one of Mr. Monsma's pet aversions; but that should not lead him into making such a palpably false statement about it as the following: "The secret courts of the revived Inquisition caused *tens of thousands* to lose their lives" (p. 230). The Jesuits are another of his aversions. He calls them the "promotion agency of the Vatican—a vast power, swift and terrible". Their story is "enthralling, but far from inspiring". Their "constitution contains the principle that *the end justifies the means*. . . . Falsehood, intrigue, violence, etc., all lost their sinful character under certain circumstances. Sanctified sins, therefore! Holy hellishness!" (p. 232). Jansenism was nothing but a long-drawn out conflict between the Dominicans and the Jesuits (p. 255).

Not a single authority is quoted by the author for any of his many astounding statements. This is a great pity. One would like to know, for example, the source of the following fabrication: "The Pope (Benedict XIII) proposed that definite steps be taken without delay to heal the breaches that divided the Christian Church. He suggested that the four great church groups—Roman, Greek, Lutheran, and Calvinistic—each summon a council, the four councils to be held simultaneously at different places. To those councils he, Benedict, would come with certain propositions looking to the union of all the Churches. *He was ready for radical changes in the doctrines* and practices of the Roman Church, provided the other groups also showed a willingness to make concessions wherever possible" (p. 272). The *Religious Book Club Bulletin* says of Mr. Monsma's *Story of the Church:* "The free play of the author's imagination on the events recorded gives it a quality of vividness and human interest often lacking in Church history." This is not quite fair to the author; he not only freely exercises his imagination on the events recorded—he does more: he sometimes freely invents the events recorded. His imagination is very much of the "creative" type.

J. J. LAUX.

Covington, Ky.

Bibliography, Practical, Enumerative, Historical. An Introductory Manual. By HENRY BARTLETT VAN HOESEN and FRANK KELLER WALTER. Second issue. (New York: Scribners. 1929. Pp. xvi, 519. $7.50.)

Under the above descriptive title H. B. van Hoesen in collaboration with F. K. Walter has published a veritable encyclopedia of information about bibliography and some allied subjects. Bibliography is not taken here in the restricted sense familiar to workers in that field, but is given the broadest possible latitude. Mr. van Hoesen thus reverts to the eighteenth-century conception of bibliography as it is developed in Morhof's *Polyhistor* (Lubeck, 1708).

The first section which is entitled "Practical Bibliography" offers helpful hints to beginners in preparing their dissertations. It deals with reading, research work, methodology and collection of material. Furthermore the beginner is guided in the attempt to have the results of his studies published in book form. On the whole this section is all quite elementary. The author intended to give rather suggestions than thorough technical discussions, and accordingly has not much to say to the scholar. Yet in view of his aim to teach the student "the work of truly scientific criticism", this section could not be omitted in the book. Since the works of reference recommended are almost all American, this part represents the results of American research on the subject.

Subject bibliography is next dealt with in four chapters (pp. 46-132).

The general reference works on the vast subject of arts and sciences are marshaled in narrative form. Four other chapters (pp. 172-258) enumerate the general reference books, universal and special bibliographies in the same narrative style. The final portion of the book is devoted to the history of writing, printing, book-decoration, book-selling, publishing, library history and resources (pp. 259-423).

For the benefit of beginners a chapter on library science is inserted (pp. 133-171) which the scholar will find very didactic and detailed. The general reader, however, will like most the final portion where he will gather information extending from the crude beginnings of the alphabet to the latest type of electrotype printing.

The days have long past when bibliographers attempted to list all books or all important books on any subject. When one considers that according to Iwinski's estimate over twenty-five millions of editions of books have already appeared in print, such attempts at classification as that of the present volume must be considered as indispensable aids to both students and scholars. Yet the mass and variety of material have become so vast that a manual of bibliography can cover the various subjects only by laying down in brief form the general principles and quoting some typical examples. The author states that "he has not attempted to be complete in any subject; he only covered the fundamentals in such wise that the student may build upon them". He claims to be up-to-date in the fundamental work, but does not pretend to have given in all cases the latest or best titles of minor and topical bibliographies.

A disproportion is also noticeable in the treatment of the special subjects. The reasons of this defect are obvious. "In no department of knowledge", says the author, "is the bibliography as yet thoroughly, efficiently and perfectly organized". Besides the knowledge of every bibliographer is limited so that he cannot hope to be equally complete for all special subjects.

The treatment of the material throughout the book is a combination of the narrative and the enumerative style. We consider this as no small merit of the book. Most chapters read smoothly and entertainingly while some are rather technical and little more than a string of quotations from source books. Yet the author's method of treatment is surely more preferable than the enumerative method of modern bibliographers. Certainly scholars who have been accustomed to find in bibliographies nothing but an enumeration of books or mere checklists might be tempted to wonder why the author deemed it advisable to give instruction in the rudiments of research, conduct of libraries, or history of book-making, subjects which hitherto had been considered foreign to bibliography. Yet all this was necessary in view of the aim of the author; he wished to give the students a starting-point for personal research. The author claims that his bibliography is the only manual extant which indicates the scope, functions, and methods of bibliographical work of all topics and enumerates the fundamental works. Those who are familiar with the literature must admit the justice of this claim.

The bibliographical appendix (pp. 425-502) lists over 1,600 titles, and this part is most valuable to librarians and collectors. It is a selective list enumerating chiefly works mentioned in the text.

Bibliography is one of the most disappointing of sciences chiefly, as Mr. van Hoesen remarks, because every bibliography is out of date as soon as it is published, if not before. A defect common to all bibliographies is their provincialism arising from the compiler's limited knowledge of the language and literature of foreign people. Mr. van Hoesen's bibliography is quite naturally American, assigning to certain works produced in this country the place which is denied them by European authors. After all his book is the first bibliography which can compare with European works and must be regarded as the best introductory manual we have at present in any language.

JOHN M. LENHART, O. M. Cap.

Catharine, Kans.

Elements of Epistemology. By JOSEPH T. BARRON, S. T. D. (New York: The Macmillan Company. 1931. Pp. vii, 225.)

It is natural to the human mind to be curious about the elements of matter, the primary laws of life, the possibility of certitude, and the nature of truth. The answers to these questions have long been put forth in textbooks in which the excessive use of technical language has been the cause of bewilderment to the beginner. Doctor Barron in his new book has succeeded in eliminating this outstanding traditional defect. His arrangement of the subject is one that will sustain the student's interest.

The author approaches his subject from two angles; its source, and its value. The arguments of the sceptics and the difficulties to be surmounted in order to secure certitude are vigorously presented. He ably explains and evaluates pragmatism, idealism, and other efforts at the solution of the problem of knowledge. Finally, there is a clear and intelligible presentation of the Scholastic position. Doctor Barron shows that Scholastic epistemology is not antiquated, and that practically all its doctrines are held by contemporary non-scholastic philosophers of repute. The style of the book is clear and simple after the trend of modern textbooks in other fields.

As a textbook it is quite an improvement on the many in use in our colleges today. Doctor Barron seems to have adjusted the matter to the needs of the present-day student, whereas the others usually offer a succession of cut and dried theses, oftentimes a mere translation of the old

Latin manuals. The student using this text should acquire a complete understanding of the problem, an acquaintance with the position of the various schools, and a substantial knowledge of the Scholastic stand. Although the book was obviously prepared as a text for college students, its usefulness is not limited to that group. It should be of great interest to any mature and thoughtful person interested in the problems of knowledge and certitude.

FRANCIS J. GUY.

Little Rock, Ark.

Early Churches in Syria. By HOWARD CROSBY BUTLER. Edited and completed by E. Baldwin Smith. (Princeton University. 1929. Pp. xxiii, 276.)

During the last few decades a great deal has been added to our knowledge of architecture in the Near East. Today Dr. Baldwin Smith sees through the press the great work of his friend and master Howard Crosby Butler. The present volume, one of Princeton Monographs in Art and Archaeology, is based on the material gathered by the American and Princeton Expeditions to Syria, 1898-1909, of which Professor Butler was director. This original material was supplemented by field notes hitherto unpublished. Butler died in Paris in 1922, before his manuscript could be published. Professor Smith took up the work, edited it and completed it with data acquired since the death of Butler, but always trying to place on the data the interpretation that Butler himself would have placed. In all, more than 200 churches were examined, which is sufficient to give us an accurate idea of the style of church building in Syria.

The work is divided into two parts. The first part, mostly analytic, examines the facts connected with the individual churches of the fourth, fifth, and sixth centuries, in southern, northern, and northeastern Syria. To this are prefixed notes on the antecedents of Syrian architecture: Oriental, Greek, and Roman which have furnished models to the Christian Churches; naturally the construction is somewhat conditioned by the material available.

In the second part, mostly synthetic, the author endeavors to give the general characteristics of the Syrian churches. Most churches are oriented with their sanctuaries to the east but of course not always accurately if tested with the compass; along with the nave and sanctuary there are side chambers the sacristy proper, in southern Syria, being to the south of the sanctuary. The sanctuary itself has two forms: a semicircular apse with a half dome or a rectangular recess with a lean-to roof of wood; the opening between sanctuary and nave was a broad arch or chancel arch. In spite of these resemblances, the Syrian churches show notable differences, *viz.,* in northern Syria the type is the basilica, the middle nave being two stories high and the side arch is one story, with longitudinal arches separating them. In southern Syria, we find a transverse system of arches with flat roof of stone.

It would be impossible to follow the author in all the details, but any one interested in religious architecture will be well repaid in making a study of this work. He will find there abundant information on various architectural problems, systems of construction, units of measurement, ratios and proportion, design, mouldings, columns, bracing, sculpture, mosaics. The book contains nearly 300 illustrations that help materially in understanding the text. It is a work that cannot be overlooked in the study of that phase of Syrian Christian archaeology.

R. Butin, S. M.

The Catholic University of America.

Tara: A Pagan Sanctuary of Ancient Ireland. By R. A. S. Macalister. (New York: Scribner's. 1931. Pp. 208. $3.00.)

A new work from the pen of Professor Macalister is almost certain to command the attention of students of archaeology. In addition to being the most celebrated of living Irish archaeologists, the talented professor of University College, Dublin, has been for a quarter of a century one of the most prolific workers in the archaeology of Palestine and of the Near East. His *The Archaeology of Ireland* is easily the most serviceable manual with which to begin the study of that enticing but neglected field, while his *History of Civilization in Palestine* several years ago went into a second edition.

The present volume may be termed a "ground-study" of one of the most celebrated localities in Irish song and story. Hitherto, however, it has been as a center of royal power that Tara was generally regarded. Professor Macalister now essays to show that Tara, prior to the advent of Christianity to Ireland, was also an important center of the old Druid worship. With the medieval compilation, *Dindshenchas,* or "History of Strongholds", as a guide-book to the topography of the ancient site, the author takes us in turn to the several structures which comprised the "Tara of the Kings" in the days of its splendor. While comparatively little investigation of a scientific character has yet been undertaken at the site, the sporadic attempts that have been made are sufficient to give promise of abundant and enlightening disclosures when once the site has been investigated with the technique of modern archaeological research. The utility, at least in initial survey work, of that new auxiliary of archaeology—air photography, is convincingly demonstrated in Professor Macalister's investigation of the topography of the vicinity of Tara.

The answers to several questions of fundamental importance in the adequate appreciation of the place of Tara in the civilization of ancient

Ireland must await the acquisition of fuller information than is at present available. To take but one instance, what was the relation of the old pagan worship to the royal authority? In short, did the kingly office connote at the same time the attribute of divinity? Professor Macalister seems to think so, and with some slight modifications his view will probably be accepted by the generality of scholars. A like conviction may not follow all of the author's contentions, but it must be remembered that he is working in a field in which archaeology and authentic history have as yet done little to banish the mists of legend and folk-lore.

Thomas F. O'Connor.

Saint Louis University.

Saint Patrick, His Life and Mission. By Mrs. Thomas Concannon, Lit. D. (New York: Longmans. 1931. Pp. xxxiii, 260.)

The fifteenth centenary of St. Patrick's landing in Ireland makes this a timely book. There are indeed few new things about the saint in this new life, but there is at least a popularizing of the more recent literature, presented in a warm devotional mood. The cover advertisement correctly states that the book is written more for the general reader than for the student of history.

The author agrees with Professor Bury in placing Patrick's birth in Southwestern Britain, near the Severn. More specifically she agrees with Professor Eoin MacNeil in identifying the saint's native town as Venta Silurum, the modern Caerwent. Agreement with Bury is also found in the chronology of Patrick, and the explanation of his names.

But there is evidence likewise of a certain independence of judgment, if it may be called such in holding against Professor Bury to the tradition that Slemish was the place of captivity. I note that the Centenary Memorial Committee also follows this tradition in its recent circular on the centenary celebration.

Among other signs of independent thinking, perhaps the most interesting is the attempt to identify *Silvam Focluti* in Appendix I. Suggestion is made that instead of this reading of the Book of Armagh, there be preferred the lesson *Silvam Virgulti,* found in the other five manuscripts. On this basis, the famous wood is made to appear in Kilclief, near the Strangford Lough.

There are two interesting chapters on the mission methods of St. Patrick. A map and several plates, one of them of a folio from the book of Armagh, add to the understanding and charm of the book.

Would it be out of place here to offer a Latin derivation for two of Patrick's names? *Socathus* and *Magonus* are not far removed from *Sacerdos Magnus,* which would be no misnomer for the Apostle of Ireland.

St. John's Seminary,
Brighton, Mass.

John E. Sexton.

L'Église Mérovingienne et l'État Pontifical. Par René Macaigne. (Paris: E. De Boccard. 1929. Pp. 548.)

The author dates the introduction November, 1928. In March, 1929, he added this note: "Depuis que ces lignes ont été écrites, le traité du 11 février 1929 est venu apporter la solution, qui dépasse toutes les espérances. Un progrès magnifique a été réalisé". It has been generally admitted that one can understand the present only in the light of the past. The Roman Question has been a vital one for the past fifty years. It had its origin in the creation of the Papal States centuries ago. The author does not consider the creation of the Papal States as a mere accident, but as the logical result of remote conditions and events.

In the eight books of the first part are outlined conditions and events of the State and Church under the pagan emperors, then after the Edict of Milan, and finally during the Merovingian epoch, which begins when there is but the one emperor at Constantinople. The Roman Church must first submit to the political rule of the masters of Italy, the Goths first, and then the Byzantines. Gradually, because of the large territorial dominions of the Church the popes gained great influence over the Romans and came to be regarded as the natural defenders of the Italians. The Lombards were not the sole rival of papal power in Italy. The popes would have been satisfied in being but an autonomous state within the Greek Empire. The emperor, however, harassed by the Arabs, advised and, perhaps, even ordered Pope Stephen II to ask aid of Pepin against the encroachments of the Lombards. Thus eventually resulted the independence of the papal dominions. The second part is, perhaps, the more valuable and scholarly. The three books (appendices) of this part are critical studies of documents of the period. The author throws new light on some already known and shows the importance of others hitherto ignored. He also settles some details that have been uncertain. In particular, he confirms the date of the consecration of Pepin as July 28, 754. On this point he finds fault with the noted historian, Msgr. L. Duchesne. The author further maintains that a study of these documents is useful and necessary since they reveal a mentality different from ours, and that to reconstruct the facts it is necessary to understand this mentality.

In order the better to understand events, the author has added maps showing the division of Italy between the Byzantines and the Lombards. Basing himself on this division, he represents, as far as can be deduced from documents, the boundaries of the Papal States. The work is completed by an extensive and helpful bibliography.

G. J. Renneker, S.M.

University of Dayton,
Dayton, Ohio.

Die Exercitia Spiritualia des Ignatius von Loyola in Ihren Geistesgeschichtlichen Zusammenhängen. By Dr. Lilly Zarncke. (Leipzig: M. Heinsius Nachfolger Egers and Sievers. 1931. Pp. xi, 180.)

This work of rare historical interest is a thorough analysis and an exhaustive comparative study of the devotional literature, current in the fourteenth and fifteenth centuries, in their relation to the *Exercitia Spiritualia* of St. Ignatius. The author's singleness of purpose is to show the historico-religious connection between the *Exercitia Spiritualia* and the following works of devotional literature: the *Vita Christi* by Ludolf of Saxony, who died about 1378; the *Horologium Sapientiae* by Henry Seuse, written about 1333; the *Spiritualibus Ascensionibus* by Gerhardt von Zütphen, published between 1367-1399; and the *Imitatio Christi* by Thomas à Kempis, who died in 1471.

At the hands of the scholar these works are carefully gutted of their content, singling out what is common to all, in what they differ and, noting what is added or omitted—arriving thus at a definite matter of comparison called "piety content". Under piety content such topics as these are considered: The veneration of the Mother of God, the cult of relics, the veneration of the saints, the apocalyptic element, the graphic word-painting of hell and purgatory, the concept of the imitation of Christ, Christ as the Man of Sorrow, Mary as the Mater Dolorosa, Sacramental and Spiritual Communion, the significance of the Term *Ecclesia,* the purposiveness of action, and lastly ascetic practices.

The most patent conclusion seems to be that the work of St. Ignatius was not entirely independent of the current devotional literature. Yet, it is rather interesting to follow the author as he traces, for instance, the devotion of the Mother of God through these books. We notice that all the authors previous to the appearance of the *Exercitia Spiritualia* are still under the influence of the wave of Marienkult that swept over Europe before and during their lifetime, whereas in the work of St. Ignatius no special chapter is found to deal with Mary in the sense that these other men did, so well expressed in the dictum: "Per Mariam ad Jesum".

In a similar manner, the author shows that in the *Exercitia Spiritualia,* there is a definite breaking away from the mysticism, found in the authors of the current literature of devotion, the chief exponent of which is Thomas à Kempis. Nor does Dr. Zarncke overlook the fact that St. Ignatius retained the then popular description of hell, embellished, however, by another emphasis, the pain of the senses. Thus the author takes these topics of piety content, and in a most orderly and scholarly manner gives the reader in long and apt quotations the attitude of the authors on the same.

The study set forth in this book is interesting and exhaustive. It establishes clearly and conclusively the relation of one to the other. One might, however, take exception to the statement made by the author, to the effect, that "the reader will no doubt find out that much of what has been called the Jesuit treasure of wisdom", is in reality an inheritance of former ages. The truth of it may, perhaps, not be doubted, yet the manner of expressing it may sound a trifle offensive.

There is a very extensive bibliography appended to the work; it is clearly seen that the same has also been used. The entire work is characterized by exactness, polish, scholarship, and factualness in an eminent degree. While the book confines itself strictly to the limits set by the author, it, nevertheless, offers points of interest to the student of history in general and to the student of devotional literature in particular inasfar as it is a faithful reflection of the religious concept and aims of the times.

J. A. HILLER, C. PP. S.

Carthagena, Ohio.

Episcopal Visitation of Monasteries in the Thirteenth Century. By C. R. CHENEY. (Manchester: Manchester University Press. 1931. Pp. vii, 182.)

This volume, which comprises No. LVIII of the Historical Series in the Publications of the University of Manchester, presents a thoroughly documented treatment of a very interesting phase of ecclesiastical administration in the thirteenth century. Mr. Cheney gives ample evidence of a wide acquaintance with the sources for his problem and his use of them is marked by an admirable moderation in the case of such over-enthusiastic chroniclers as Matthew Paris (note, p. 44, p. 108), and the highly colored accounts of such present day writers as Dr. Coulton in his *Five Centuries of Religion.* It is encouraging to find Mr. Cheney differing with the conclusions reached by Dr. Coulton whenever he discovers the latter's evidence failing to warrant his extreme statements. Examples of this appear on pp. 12, 31, note 113, and 162. The author explains the difficulty he experienced in securing original material for his study, and remarks in his first chapter that there was little to be gleaned from private letters, the canon law and its commentaries, monastic chronicles, etc. The principal source of information for the practice of episcopal visitation of monasteries was found in the episcopal registers. Even here many of the accounts are wholly inadequate to justify very general conclusions. Only in the register of Archbishop Rigaud of Rouen did Mr. Cheney find anything approximating complete data preserved on the subject of these visitations.

After an introductory chapter on the sources the author treats the most important phases of episcopal visitation: the papacy and its encouragement of such visitations as a factor in Church reform, the methods pursued by the bishops in carrying out their visits, the expenses of the visitation, their duration and frequency, and the special character of metropolitan visitation of saffragan sees. He includes a particular chapter on "The Efficacy of Archbishop Rigaud's Visitations of Religious Houses in the Diocese of Rouen (1248-69)", because it is from this metropolitan's registers that one receives the most complete idea of how effective such visitations were in the way of correcting monastic abuses, restoring discipline, etc. Mr. Cheney adds two appendices to his book which bear statistics on the Norman monasteries visited by Archbishop Rigaud in the years covered in his chapter on that subject, and another which lists the names of the houses in Normandy visited between 1248-1269 by the metropolitan of Rouen.

It is not surprising to learn that the papacy always encouraged episcopal visitations, but when disputes arose between the bishop and the foreign abbots or generals of the Order conducting the particular monastery in question, the Holy See usually decided in favor of the latter against the bishop. The bishop usually sent on a notice to the monastery of his intention to visit some days in advance and when he arrived demanded that the prior or abbot show him this certificate of visitation. He inquired into all aspects of the monastic life and as Mr. Cheney remarks (p. 72):

> The Visitor asks whether the revenues of the house are properly inscribed and whether accounts are presented to the community; he asks what pensions or corrodies are granted, and has a balance-sheet set before him. He inquires after the conduct of officials. He inquires whether any monks are stationed alone in priories; whether alms and hospitality are maintained at a proper standard, and whether the infirm are cared for. The Visitor also inquires whether the Church services are performed with due solemnity and regularity. Among the multitude of matters concerning discipline, he asks whether the abbot conforms with the conventual life; whether the refectory is neglected; and whether the precincts are closed or whether the monks go overmuch abroad. He looks for simoniacal and proprietary monks; for murmurers and monks ill-famed of incontinence. Finally, he asks whether statutes and injunctions are read at frequent intervals. These are only a small number of matters out of which a visitor might compose his questionnaire.

The expenses of the bishop's visitation were usually borne by the monastery which was compelled to pay a "procuration" to the bishop to cover the expenses which he and his retinue incurred in making the visitation. Frequent quarrels arose over this expenditure and the author cites numerous cases of the monks making strenuous efforts to withstand visitation in order to avoid the procurations and expensive hospitality. Apparently there was no definite ruling as to the frequency or duration of episcopal visitations. In some dioceses they might occur yearly, in others every three years, and yet in other dioceses perhaps not once in ten years. Mr. Cheney quotes a statement from Lyle's *English Bishop* (p. 124), to the effect that: "Judging from the evidence obtainable, two complete personal visitations might be considered a high average for an episcopate" (p. 124).

The author points out that the practice of metropolitan visitation of suffragan Sees was established at an early date and he cites examples of such from the ninth century. The practice became more or less fixed with the pronouncements of Pope Innocent IV at the Council of Lyons in 1245, though metropolitan visitation was found in Innocent III's program of reform as early as 1205. Mr. Cheney states that "our chief information on the law of visitation by metropolitans is found, not unnaturally, in the history of disputes" (p. 140). This is readily understood, for it was to be expected that the bishops should resist the visitation and interference in the affairs of their diocese by the metropolitan of the province.

The book contains an adequate index and a full bibliography composed chiefly of original manuscript materials for the study. There are also the two appendices on statistics in Norman monasteries mentioned above in connection with Archbishop Rigaud of Rouen. The printing is excellent and does credit to the work of the Manchester University Press. The reviewer did not note a single typographical error.

St. Viator College. JOHN TRACY ELLIS.

The English Cardinals, with Some Account of Those of other English-Speaking Countries. By G. C. HESELTINE. (London: Burns, Oates and Washbourne, Ltd. 1931. Pp. 207.)

This is a series of short biographies, forty-three in all (including the three Scotch cardinals), beginning with Pullen, created cardinal in 1143, and ending with the present Archbishop of Westminster In addition the seventeen other cardinals of "the English-speaking world", which here is taken to include the Province of Quebec, are treated, thus giving a total of sixty sketches.

Since the appearance more than sixty years ago of Williams' *Lives of the English Cardinals* there has been, as far as the present reviewer knows, no work of just that kind until the present one. Mr. Heseltine's sketches are shorter and not entirely free from inaccuracies, so that Williams' work will not be altogether superseded. We note the following points that would require attention if the book is revised for a second edition:

Page 4: That Poole in Dorset is the birthplace of Cardinal Pullen is an unsupported conjecture.

Page 5: The complete and correct designation of Cardinal Pole's work here mentioned is *Sententiarum Logicarum Libri VIII.*

Page 13. Was Herbert of Bosham a cardinal? Here it is said he was, and his biography begins on the next page, though at the outset of the sketch the writer admits that there is doubt on the point.

Page 32: John of Toledo died in 1274, not on the date given here.

Pages 90 and 99: The title "Defender of the Faith" borne by the monarchs of England is derived not from the grant of it to him by the Pope but by a later act of Parliament. The Pope's grant was revoked after Henry's schism.

Page 133: The Pope who made Beaton cardinal was Paul III. "Pope Leo Paul" is a pontiff unknown to history.

Page 138: Since Allen died in 1594 and Howard was made cardinal in 1675 it is not correct to say that "[Allen] was to be the last Englishman in the College of Cardinals for a century".

Pages 167 and 168: Four dates in the Newman sketch are wrong. He published the *Development* in 1846, he was ordained in 1847, he became honorary fellow of Trinity in 1878, and was made cardinal in 1879.

Page 173: Cardinal Gasquet was not Abbot of Downside from 1878 to 1885, since Downside did not become an abbey until 1914. Cardinal Gasquet's term as abbot was considerably later than the dates given in this book.

Page 181: The page heading should be "Irish Cardinals", not "Colonial Cardinals".

Page 189: Cardinal Gibbons was never a student at St. Mary's College in Baltimore. His college was St. Charles in Ellicott City, whence he passed to St. Mary's Seminary in Baltimore. St. Mary's College passed out of existence just about that time.

Page 189: Cardinal O'Connell was born in Lowell, not in "Lavell".

Besides minor inaccuracies of this sort, which tend to lessen one's confidence in the book as a whole, there are some misprints, and also some attempts at humour which are not uniformly successful. For instance, the remark about Cardinal Farley and the "monsignorial honours" he obtained for his clergy, while in itself quite harmless, is made the occasion for a sorry joke that does not enhance either the historical or the literary value of the book.

Though bearing remotely (if at all) on the general subject matter of this book a topic is suggested (page 34) which we should like to call to the attention of students of literature. On that page we find mention of Godwin, the author of the well-known *Catalogue of the Bishops of England* published in London in 1601. This learned Anglican divine was also the author of a sprightly tale entitled *The Man in the Moone*. Some elements of this were adopted by Cyrano de Bergerac, on whom (and also possibly on Godwin directly) Swift drew for parts of his account of Gulliver's visit to Laputa. In *From the Earth to the Moon*, Jules Verne also drew on Cyrano de Bergerac. Here is material for a study of an interesting corner of literary history that remains to be explored.

EDWIN RYAN.

Roland Park, Baltimore.

Witchcraft in Old and New England. By GEORGE LYMAN KITTREDGE. Cambridge: Harvard University Press. 1929. Pp. xiii, 429.)

From the human point of view, which sometimes, alas, must be rigidly differentiated from the scholarly outlook, this six hundred page book by a distinguished American savant is of interest chiefly as an impressive example of what a man can do outside his recognized field of study. Professor Kittredge is deservedly famous as teacher, litterateur and philologist. In several departments of English he has done pioneer work, he has made his name known as an editor of English classics, he has won praise as a critic at once eruditional, creative and inspirational. In *Witchcraft in Old and New England* he has deliberately chosen what many of his confreres would regard as an alien pasture. He has produced a book that is scholarly, lavishly documented, well organized, a brilliant contribution to its subject, a book that is a convincing substantiation of the theory, sometimes with considerable timidity held by literary men, that an intellectual vacation can be not only a source of relaxation but an opportunity to achieve fresh and unexpected prestige.

If there is any phase of witchcraft which Professor Kittredge has overlooked the services of a specialist would be required to discover it. Magic, curses, charms, witchcraft of wind and weather, preternatural influences in the dairy and on the farm, haunted houses, metamorphoses, witches' sabbaths, the invocation of demons to discover lost treasure—all these are here, and more. And they are here with a clarity of definition, with a copious plenty of historical background, with what seems almost a plethora of illustration. The author has gone so completely and so intimately into his subject, has, as it were, so thoroughly identified himself with his subject, that the reader needs the relief afforded by Professor Kittredge's statement in his preface that "it seems only prudent to avow that I have no belief in the black art or the interference of demons in the daily life of mortals".

Nevertheless Professor Kittredge cheerfully admits that belief in witchcraft is a universal human heritage. It is idle, he insists, to attribute belief in witchcraft to any particular era in the world's history, to any individual race or to any one form of religion. It always has existed and, we infer, it always will. At the same time, belief in witchcraft has been much more conspicuous in some ages than in others. Thus in seventeenth-century England it was universally accepted, even by the enlightened. Nor should we be too hard on seventeenth-century England on that account, for to believe in witchcraft was then "no more discreditable to a man's head or heart than it was to believe in spontaneous generation or to be ignorant of the germ theory of disease" (page 372). In fact, he adds, "the position of the seventeenth-century believers in witchcraft was logically and theologically stronger than that of the few persons who rejected the current belief".

There seems little need to elaborate the point that the impulse to put a witch to death derived from the instinct of self-preservation. However misguided they may have been, from our supposedly more enlightened point of view, witch hunters in England and in New England were acting upon the principle of safety first. They did to persons found guilty of witchcraft what we do to persons found guilty of murder. In witchcraft as in murder the judge interprets the law. The law is the expression of the beliefs and convictions and fears of the people as a whole.

A case study of famous witchcraft trials brings out several pertinent points. Ever so many persons tried and executed on the charge of witchcraft really believed themselves guilty. Obviously, many others who paid the extreme penalty for withcraft refused to recognize themselves as guilty, but they did certainly recognize the possibility of guilt. In other words, though they did not consider themselves witches, they had a deep conviction that somebody was a witch. In several respects waves of agitation against witches are largely explainable in terms of social psychology. Persecution of witches was never steady, continuous and cold-blooded; it came in spasmodic outbreaks occurring at irregular intervals. Anti-witchcraft agitations were panics and followed the general laws of all panics, including financial panics. They were due, therefore, not to extraordinary superstition or to absence of rationality, but to a perturbed condition of the public mind.

Of special interest are the last two chapters, "King James I" and "Witchcraft and the Puritans". Professor Kittredge makes generous allowance for the drag of the Whig tradition which perpetuated an unscrupulous belittlement of the Stuarts. Mary Queen of Scots suffered and still suffers from the Whig tradition, and, as Mr. Belloc has pointed out, James II has been caricatured and reviled through the same active agency. It would be extraordinary had James I escaped. Traditionally he has been represented as a cruel and implacable persecutor of witches, as a monarch who introduced stringent laws against witchcraft almost at the moment he ascended the English throne. Professor Kittredge maintains that, the Whig tradition to the contrary notwithstanding, James I in his treatment of witches displayed shrewdness, comparative broadmindedness and undoubted common sense. He was less intent on prosecuting witches than in exposing their impostures. The much discussed Act of 1604, though it did to some extent increase the penalties against witches, was in its main provisions a re-enactment and enforcement of a statute originally evolved under Queen Elizabeth. Nor is there any evidence, our author insists, that Parliament put it through in acute fear of James's displeasure.

As to the Puritans in New England, though bad enough in all conscience, they were not so bad as they are popularly painted. New Englanders believed in witches because that belief was brought over from the mother country by the first settlers. It was therefore as natural for them to assume the reality of witchcraft as to take delight—or at least complacency—in very long and deadly dull sermons. In comparison with what was going on contemporaneously in England and on the continent of Europe, the total number of persons executed for withcraft in New England was inconsiderable. Long after witchcraft trials were abandoned in New England they were still in vogue in old England; and the public repentance and recantation of judge and jury in Massachusetts constitute something unparalleled in the history of witchcraft overseas.

These and similar contentions Professor Kittredge illuminates with a sheaf of notes that make up one-half the volume. Precious are those notes in their variety and in their extensive references and deeply significant insofar as they show the extent and variety of Professor Kittredge's reading. Much more than a *Compendium Maleficarum*, his *Witchcraft in Old and New England* is without doubt the most complete, scholarly and convincing work on witchcraft that has appeared in the present century. We are warranted in assuming that it will hold that distinction for many years to come.

Brother LEO.

Saint Mary's College,
California.

The Life and Times of the Hon. and Rt. Rev. Alexander Macdonell, D.D., First Bishop of Upper Canada (1772-1840). By Rev. HUGH J. SOMERS, Ph.D. (Washington: The Catholic University of America. 1931. Pp. 232.)

Very little has been written about the early history of the Catholic Church in certain parts of Canada. This is especially true of Upper Canada. However, this long-felt need has been supplied by Dr. Somers, who gives us a very interesting account of these early and trying days, when the foundation builders of the Catholic Church in Upper Canada, made it possible for future generations to complete the work, which they had so heroically commenced. The greatest of all these early pioneers of religion was Rt. Rev. Alexander Macdonell, First Bishop of Upper Canada.

In this interesting study we see clearly depicted before us the wonderful and untiring zeal of this great leader of Catholicism. We see him in his early life in Scotland, where, amidst persecutions and hardships, he succeeded in attaining the goal of his ambition, the priesthood; and, where, when his spiritual flock are forced, owing to the existing economic conditions, to seek new homes, he goes with them to a new land beyond the seas. There, we see him as an untiring missionary, as a successful educator, obtaining for his people with great difficulty their just rights. His merits were recognized by the Holy See and he was appointed the first Bishop of Upper Canada. This, however, only added to his labours, as his spiritual control extended over vast territories sparsely inhabited. He was, during these years, soon acknowledged by all classes and creeds as a man of outstanding ability. His true loyalty to the British flag was shown on many occasions, but especially a few years before his death, during the Rebellion of 1837.

Dr. Somers must be highly commended for giving us such an appealing account of these earlier days. It certainly entailed much labor and research work and it fills a large gap in the Catholic history of Canada. From these early pioneers we can learn many lessons, of true charity, true heroism and undying zeal for the welfare of their spiritual flocks. Let us hope that other books may soon follow so that the history of the Catholic Church in Canada, whose record is really a glorious one, may be completed.

W. J. McGuigan.

St. Dunstan's University,
Charlottetown, P. E. I.

Social Politics and Modern Democracies. By Charles W. Pipkin. Two volumes. (New York: The Macmillan Company. 1931. Pp. xxxiv, 377, 417. $7.50.)

This author does for the twentieth-century social legislation of England and France what the Webbs have done for the story of British trade unionism. He presents a detailed account, the evident result of much patient research among newspapers, reports of committees, and parliamentary records. He gives so many quotations from, and direct references to, these materials, that his work approximates the factual veracity of a source book.

Volume I shows the rise of the idea of social legislation in England, and its embodiment in the form of definite measures dealing with industrial and social problems. The vicissitudes which befell the various measures on such questions as factory regulation, housing, the minimum wage, labor exchanges, and health and unemployment insurance, from the time they were first proposed to the day when they were enacted into law, are painstakingly recounted. The party alignment on these bills, and the influence of the trade unions, are stressed.

In Volume II, Professor Pipkin presents the parallel, yet very different, development in France. The inability of the sections and individuals in French political life to yield their intense idealism, their theoretic bias, and their individualism, and to come together on a wide social program, is made the basis of a contrast with the British practical interest in the common good. Yet France in her own way has worked out a considerable body of legislation on conditions of work and social insurance. In this movement, socialism and syndicalism have played their part.

Professor Pipkin confines himself chiefly to the political aspects of his subject matter, emphasizing the governmental principles involved, and excluding for the most part the economic, religious, and personal elements. In his treatment, he is mainly objective, for he relates the facts without much criticism or interpretation. However, seldom though he expresses his own views, he is tacitly a believer in bigger and better social legislation. He considers that the internal extension of state activity in England and France during the current century has made these countries fit models for similar effort in other lands. He does not see the shrinkage of liberty and equality which results when the men in authority in a nation assume that there is no subject on which they cannot, or should not, legislate for the "common good". Instead, he takes it for granted that equality and democracy are furthered when a government, by loading upon itself the responsibility *in toto* for the well-being of its subjects, succeeds in lessening the disparity among their material possessions. This preconception, however, does not in any way detract from the authenticity of the author's presentation of data.

HELEN M. MCCADDEN.

New York City.

Dictionary of United States History. By J. FRANKLIN JAMESON; revised edition by ALBERT E. MCKINLEY. (Philadelphia: Historical Publishing Company. 1931. Pp. vi, 874. $9.50.)

Dr. Jameson's *Dictionary* has been a joy to students since its first appearance in 1893. Practically alone in the field, the work has been invaluable. The need of a revised edition, especially on account of the great political changes of the past two decades, was imperative. Dr. McKinley, professor of history in the University of Pennsylvania, whose labors through the *Historical Outlook* and its predecessor, rank him high among the scholars who have spurred the younger generation to study and research in all parts of the historical past, particularly in the social sciences, took upon himself this revision and has produced a work that is indispensable to every American student, teacher, school, college, and library. Authority and accuracy combined with a broad vision of all that is contained in its title, the *Dictionary of United States History* must be ranked as one of the outstanding books of the last twelve months. In its almost 900 pages, every prominent American, every major phase of our political and economic development, and every social factor in the nation's progress find their terse yet satisfactory definition and description. From *Acadia* to *Orestes Brownson*, from the *Catholic Church in America* to *Cardinal Gibbons*, from *Nativism* to *Vincennes*—the Catholic reader will find a generous portion of all those topics which we wish to see accentuated in our contribution to American life. Following the *Dictionary* proper with its 7,000 subjects, alphabetically arranged, there is a map section with commentaries on the territorial development of the United States. This is supplemented by a chronology of about 5,000 events in the history of our country, and the work closes with almost 300 pages of an analytical section containing reprints of many historical documents and a vast amount of statistics. There is an index to this last section. The names of the staff of experts who were directed by Dr. McKinley are not given; to all of them, especially to their leader, should be given a sincere word of thanksgiving for their labors.

P. G.

The Growth of the American Republic. By SAMUEL ELIOT MORISON, Professor of History in Harvard University, and HENRY STEELE COMMAGER, Associate Professor of History, New York University. (New York: Oxford University Press. 1931. Pp. vii, 956.)

This work is the result of a demand for a one-volume revision for American readers of Professor Morison's two-volume Oxford History of the United States written for the English public in 1927. Professor Morison, "a New England historian approaching middle age", secured the collaboration of Professor Commager, "a Middle Westerner of the post-war generation with Southern affiliations".

The result of their joint labors is a new work rather than a revision. The new account starts with the year 1760 instead of with 1790. The story of the American Revolution has been somewhat amplified; the period from the close of the Civil War to 1917—at which date the work ends—has been much expanded. The book contains seventy-five fewer pages than the old, and covers a more extensive period. Despite this fact, the two works are written to the same proportion. This is accomplished through the use of smaller type and the elimination of foot-notes in the volume under review.

The book is scholarly and accurate. It is well proportioned. All fields of civilization are adequately treated—the political, the economic, and, with particular skill, the intellectual. Chapter XLII—Arts and Letters—is perhaps the best in the entire work, with its sections entitled "The Golden Age", "Literary Currents", "Journalism", "Art and Architecture", "Education", and "Joining and Other Sports". Of these topics, only the last is treated with equal fullness in the Oxford History.

Historical characters are well drawn. The portrait of Lincoln is particularly sympathetic; Roosevelt is highly praised, but his defects are recognized. Speaking of his candidacy for the presidency in 1912, the writers say it was "a mistake so colossal, so irreparable and so contrary to his long settled principles of loyalty to friends and party, that one naturally asks whether appetite for power were not his moving force. . . ."

The literary style is an outstanding feature of the work. Its lucidity and sprightliness will appeal to the general reader as well as to the student. Only occasionally does it become too colloquial, as when the authors, commenting on the Supreme Court Decision, in Munn *vs.* Illinois, say "this decision gave the 'laissez-faire' the air" (page 681).

There is a comprehensive and complete bibliography. Excellent maps and valuable tables add to the value of the work. In brief, the book, because of its comprehensiveness, its style, and its general scholarship, should prove extremely useful for student and for general reader. It is a real demonstration of the fact that history writing can at one time be scholarly and interesting.

WILLIAM H. J. KENNEDY.

Teachers College of the City of Boston.

A History of the United States since the Civil War. By ELLIS PAXSON OBERHOLTZER. Vol. IV. (New York: The Macmillan Co. 1931. Pp. xiv, 743. $5.25.)

Dr. Oberholtzer has put on seven-league boots: in his third volume, issued in 1926 (cf. *Catholic Historical Review,* n. s., VI, Oct., 1926, pp. 507-510), he covered but six years: in this, ten, 1878-1888, to the end of the first Cleveland administration. Its content, like that of the preceding parts, is largely political. Of necessity, however, there is much of an economic and social nature—the unrest in the labor world, the monetary question, Chinese immigration, the exodus of the negro from the South, etc. For the Pennsylvania miners Dr. Oberholtzer appears to have less sympathy than for the oriental who came into the Pacific states. Indeed, the pages devoted to the disorders in Pennsylvania might have been written by an official of the railroad and mining interests. No one will justify the length to which the "Molly Maguires" went, but what one may reasonably expect in an historical work of the repute which Dr. Oberholtzer's *magnum opus* justly enjoys, is deeper insight into the racial antagonisms, the economic and social, if not also legal injustice which combined to cause the outbreaks, and into the psychological factors which quickly attach the disorderly element to such movements and bring them into bad odor. The story of the "Molly Maguires" still is to be dispassionately written. Dr. Oberholtzer has done nothing to inspire such an account; he has only scratched the surface as it has often been scratched before.

Since the period saw men in power whose ethical sense did not raise them above evil and selfish deeds, this volume contains much hard reading. One wonders if there was a single honest man prominent in politics, even Carl Schurz and Grover Cleveland. Both are exceptionally favored in Dr. Oberholtzer's volume. About religion as a factor in the American life of the period there is little and about Catholicism less. Prohibitionists were mostly Republicans in politics, who by inheritance were attracted to moral issues. May we hope some are still alive? The preachers were active: there was one in Buffalo who would say that Cleveland's transgression against the moral code was continuing and extended down to date (p. 191, note 3). Dr. Oberholtzer sagely observes that it was idle in farmhouses and in country churches to draw a distinction between public corruption and an impure personal life (p. 192). There, also, is much about the Indians and nothing of note about the missions among them. Neither Church nor State, thinks Dr. Oberholtzer, could conquer the rites, customs and superstitions of the red men. This may be true of the dominant types of religion and of the corrupted political organization of the day, but it is well to remember that it had been done.

As in earlier volumes reliance for western events or for western public opinion is largely on eastern journals. Even the great party conventions which were held in western cities are described as reported in the eastern papers. More deplorable is the English. One might cite example after example of bad writing and several cases of careless proof-reading, but refer only to a few. See pages 14-15, 16, 22, 107, 274, 467, 599, 639, 680. Dr. Oberholtzer's fourth volume cannot depend on its literary excellence for a long life. And, the index is not sufficiently exhaustive.

F. J. Tschan.

Pennsylvania State College.

Tidewater Maryland: Its History, Its Tradition, Its Romantic Plantation Mansions, and the Celebrated Personages Who Gave It Glamour. By Paul Wilstach. (New York: Bobbs-Merrill. 1931. Pp. 383. $5.00.)

One hesitates to throw the pebble of discontent into such a calm sea of praise as surrounds Mr Wilstach's historical work but a native Marylander and a Catholic lays down this latest book of his with a distinct sense of disappointment. One has the feeling that here is a delightful story of Maryland's body with the soul left out, the sense of a charming superstructure with no foundation laid.

For what Marylander, familiar with Lord Baltimore's life, will be able to warm to a history which devotes six pages of its first chapter to Captain John Smith's voyages on the Chesapeake and hardly more than two to everything that led to the landing of the Maryland Pilgrims? Surely, Calvert's life, his change of religion, the inhospitality of Virginia to him on this account, Father Andrew White's labors, the instructions that were sent out with the *Ark* and the *Dove* for religious tolerance, peace with the Indians, proper government, the building of a town, the cultivation of crops and the care of souls, Indian as well as white men's, are of importance in any story of Maryland. That men dwelt together there in peace and plenty from the first, untouched by either famine or red man's tomahawk, twin terrors of other colonies was not merely fortuitous. It came from something deep. The founders of Maryland had taken cognizance of spiritual values in planning the province.

Nor can a Marylander enjoy having all Lord Baltimore's rights set out so fully in print with no mention, on the other hand, of the fight made by the free men in the very first assemblies and won, too, to make their own laws. And the Catholic who is familiar with John Carroll's life, who knows the steps taken by the clergy, directly after the Revolution, to nominate a superior, is fretted by the bland statement that Bishop Carroll was elevated to the episcopacy at the request of Benjamin Franklin. And, the last but not the least objection, it would seem in a history of tidewater Maryland that the story of Maryland's first tidewater town should be fully told, the town from which Leonard Calvert governed so wisely and Cornwalleys sailed to suppress insurrection on the Eastern Shore and to which Augustine Hermann came journeying all the way from New Amsterdam. Even though vanished it was the foundation stone of Maryland history and deserves a word of resurrection.

But now, done with carping, let us give praise honestly where it is due. Delightfully written, the book takes one in and out of the lazily winding rivers of Maryland so unobtrusively one can almost believe oneself aboard a sail boat, drifting with the tides. Pausing at towns, past and present, long enough to resurrect the quaintness, the ease of living, the color and gayety of their colonial days. Sailing on and catching glimpses, from the rivers, of one ancient house after another, with portico and box wood and gardens sloping down to the water and catching glimpses, too, against the dark paneling of their interiors, of great men and women of the past who, dining and dancing, playing and planting, law-making and governing, fighting and begetting descendants, have handed on the heritage of their valor, their hospitality and their tolerance to Marylanders of today.

GRACE H. SHERWOOD.

Catonsville, Md.

Pichardo's Treatise on the Limits of Louisiana and Texas. Vol. I. Edited and annotated by CHARLES WILSON HACKETT. (Austin: The University of Texas Press. 1931. Pp. xx, 630. $6.50.)

Since the publication of *Texas in the Middle of the Eighteenth Century* in 1915, no work on the Spanish period of the state has been published that will prove more significant and essential to the historian and investigator in the history of the Spanish Southwest than Pichardo's *Treatise*. This is truly a monumental work that proves beyond a doubt the serious scholarship of the Spanish friars, and at the same time does credit to the erudition of the editor. At last the student has shown himself worthy of the master. Doctor Bolton, who began the studies in this field almost thirty years ago with the publication of his first article in the *Southwestern Historical Quarterly,* may well feel proud of the work of his numerous students, particularly the painstaking and thorough editor of Pichardo.

The *Treatise* consists of an introduction and four parts, of which the introduction, part I, and a portion of part II make up the first volume that has just appeared. It was the royal *cédula* of May 20, 1805, ordering the viceroy of Mexico to "compile as many documents and historical and geographical data as may be possible in order to verify the dates of [Spanish] settlements, especially in . . . Texas and adjacent coast" that resulted in the compilation of this detailed and admirable argumentative brief, in the course of which countless facts concerning the early history of Texas are revealed. But it does not confine itself to Texas. It covers the activities of the Spaniards from Florida to the Mississippi and from the Mississippi, along the frontier of all the provinces that constituted the northern limits of New Spain, to Chihuahua. Thus it is a veritable treasure chest, replete with rare gems of inestimable value to the historian not only of Texas, but of Louisiana, New Mexico, Coahuila, and Nuevo León. The work of collecting and arranging these data was first intrusted to Father Melchor de Talamantes, in 1807, but with the intervention of the French in Spain, he became inflamed with the fire of liberty and the viceroy ordered his arrest, which terminated in his death in a gloomy cell a year or two later. The task was then given to the patient, capable, erudite, and judicious Father Doctor José Antonio de Pichardo, who divided the work into four parts: (1) the rights of Spain to Texas and Louisiana, (2) A detailed description of the vast territory of Louisiana and Texas, (3) the fixation of the true boundaries of Louisiana, (4) proofs to support the boundaries fixed by the compiler. In the course of the *Treatise* the industrious friar consulted over 135 authors of works in Spanish, English, French, and Italian, in addition to thousands of manuscripts, royal orders, viceregal decrees, diaries, reports, charts, and other documents. To have accomplished what Pichardo did in four years, at that time and with such facilities for serious investigation as he had at hand, is a source of true astonishment. Let those who have taken the ability and scholarship of the Spanish friars lightly read this monumental piece of original research, done from 1808 to 1812, and they will have a higher respect for the industry and the scholarship of Pichardo, as well as a sincere regard for his sound judgment. The complete *Treatise* consists of volumes 541-548 of the section of *Historia* in the Archivo General y Público de la Nacion, at Mexico City, and comprises over twenty-five hundred folio pages.

The work of Pichardo has been most fortunate to have a man as well prepared as Dr. Hackett to edit it. If the original *Treatise* is a monument to the industry of the compiler, so is it also to that of the editor who has added over one thousand notes to the original manuscript, a bibliography of two hundred and fifty-five titles, and an index with over two thousand entries. These editorial aids not only make the work easy to consult but add greatly to its value as an indispensable handbook on Texas history that no student can do without. To reconstruct titles of books cited by Pichardo in Spanish, when the originals were in French, or English, or Italian; to run down partial references to documents; to identify thousands of officials mentioned; and to correct the deductions of the original compiler was the task well done of the editor, who has again proved himself thoroughly familiar with the sources and the general bibliography of Spanish American history, after his scholarly editing of the *Historical Documents Relating to New Mexico,* published a little less than a decade ago. Of no small significance is the division of the body of the *Treatise* by the editor into chapters, which makes the use of it so much more practical.

The translation was originally done by two of his students, Miss Mary Ruth Splawn and Miss Charmion Shelby, but every sentence, and it may be said in all truth every word, was carefully checked by the editor, who chivalrously assumes all responsibility. The editing and publication of Pichardo's *Treatise,* of which this is the first volume, was made possible by the aid granted through the Bureau of Research in the Social Sciences of the University of Texas by the Laura Spellman Rockefeller Fund. It is to be hoped that the remainder will soon be made available, as funds used for this purpose will certainly help to achieve the highest aims of the foundation.

To make available to the English speaking public this vast and unexplored treasure-trove of the romantic history of Spanish Texas is a contribution that will do much in bringing about a better understanding and a higher appreciation of the pioneer work of the Spanish explorer and settler in our Southwest. Pichardo's *Treatise* marks another milestone on the way to a more sympathetic attitude towards the Spanish American pioneer based on an impartial knowledge of the facts.

University of Texas. C. E. CASTAÑEDA.

A History of Minnesota. By WILLIAM WATTS FOLWELL. (St. Paul: Minnesota Historical Society. 1930. Pp. xiii, 575.)

This volume writes finis to the excellent state history by the first president of the University of Minnesota, and sponsored by the Minnesota Historical Society. Though its author did not live to see its publication, he had the happiness of completing his work before his death. The community which he served devotedly in public office and later as private citizen par excellence must rejoice that one so conversant with public affairs should have undertaken in his ripe years to set the record down.

The present work is divided into six sections, of which the last contains twelve brief biographies of notable Minnesotans. The greater number of these "apostles" are chosen from among the ranks of those who built up the public administrative services, such as forestry, education, public health and welfare; several of them in some way contributed to the development of the technical and professional schools and colleges of the university; two of them the Protestant Episcopal bishop Henry B. Whipple, and the Presbyterian minister, the Reverend Edward D. Neill, were religious leaders who were also prominent in political life.

Preceding these sketches are five topical studies, of the iron mines, the university, the system of public education, the problems of the Chippewa Indians, and the development of self-government in the state. Of these, the first and the fourth afford provocative glimpses into the means, often questionable, by which small agricultural settlers and large lumber and mining interests successfully acquired rich forested and mineral areas of the public domain.

Three concepts rise into relief from these pages, to wit: the great natural wealth of the state, the readiness of its citizenry to try liberal experiments in social and political organization, and the forward-looking educational policies which have characterized the state from its territorial period. Doctor Folwell has been modest rather than eulogistic. Outsiders who know the beauty of Minnesota's lakes know little of the state's importance in iron ore production, its industries, or the splendid junior colleges on the iron ranges, built from revenues derived from the ore lands. Only the initiate have followed Minnesota's experiments in devising an effective nominating process, or providing "teeth" for corrupt-practice acts. Farmers have long been well aware of Minnesota's leadership in scientific studies of agriculture, and in furthering agricultural coöperation. The first president of the university was fifty years ahead of his time in the plan for senior and junior colleges he presented in 1869 and 1870; and the work long since undertaken in the encouragement of honor students there is done quietly, as it should be.

Among the relatively few subjects of Catholic interest in this volume are brief discussions of the "Faribault plan" for coöperation between public and parochial schools, in which Archbishop Ireland was vitally interested. There is some mention of the part played by Saint Mary's hospital, Rochester, in the organization of the Mayo Foundation, and also passing references to the work of the Reverend Aloysius Hermanutz at the White Earth Indian reservation. It is a pity that there is so little concerning so great a character as Archbishop John Ireland, and little or no reference to the important Catholic educational institutions of the state, among them the interesting and extensive Benedictine foundations at Collegeville and at Saint Joseph. Perhaps one can not expect even brief reference to such religious foundations in what is primarily a survey of public and especially of political activities.

A good consolidated index, together with voluminous references throughout this and the preceding volumes of the work, make it an excellent guide to further reading as well as a mine of facts. No one interested in the commonwealths which form this nation can afford to overlook this history.

ELIZABETH M. LYNSKEY.

Hunter College.

The Early Far West, a Narrative Outline, 1540-1850. By W. J. GHENT. (New York: Longmans, Green and Company. 1931. Pp. xi, 411. $3.50.)

Mr. W. J. Ghent, who has done an excellent piece of historical *vulgarization* in his *Road to Oregon,* here undertakes the heavier task of covering the entire history of the Trans-Mississippi West during the pioneer period. The book is addressed not only to the general reader but also to the class student, to whose needs it is meant to answer as a text. Having dispatched the activities of Spain and France in the Trans-Mississippi country up to the Louisiana Purchase, the author in Part II, the bulk of the book, tells the story of the American occupation in the same region down to the end of the forties of the last century, which saw our American boundaries reach out to the Lower Rio Grande and the Pacific. The treatment is deliberately chronological, the narration of important single episodes, such as the Lewis and Clark expedition, being sometimes broken in order to let the reader know what is going on elsewhere. At the end of each chapter are "References for further reading", which also indicate no doubt the sources of information drawn on by the author in the compilation of the book. Frequent references are made in footnotes to recently published research studies and the author's alertness thus to avail himself of the up-to-date and authoritative monograph literature pertinent to his subject lends to his book a note of scholarly dignity and finish. Thus David Donoghue's important contribution (1929) to the Quivira problem is noted as is also Arthur S. Aiton's illuminating study, "The Diplomacy of the Louisiana Cession" in the *American Historical Review* (1931). On the other hand the author has overlooked Archer Butler Hulbert's highly interesting interpretation of Marcus Whitman's famous ride in terms of the Jesuit missionary, De Smet, as set forth in the report of the University of Colorado Conference on the History of the Trans-Mississippi West (1929). The reviewer has noted but few inaccuracies in this readable and reliable presentation of an always fascinating theme.

Gilbert J. Garraghan.

St. Louis University.

Property in the Eighteenth Century with Special Reference to England and Locke. By the Rev. Paschal Larkin, O. S. F. C., M. A., Ph. D., Assistant Lecturer in Economics in University College, Cork. (Cork University Press. 1930. Pp. xi, 252.)

Some one has said that both Catholics and Protestants, neglecting the bid that Jews have made for the honor, are agreed that Capitalism is the offspring of Protestantism; the Catholics taking this view because their system thrives most satisfactorily under the medieval conditions of an agricultural economy and the Protestants because they are proud of their accomplishment. Father Larkin does not see the problem so simply. He thinks that although the religious revolution ultimately gave an enormous momentum to other forces which worked towards the building up of an individualistic conception of society and social relationships, Protestantism had no such purpose. "Calvin had no intention of introducing an unethical individualism into economic and social life" although the commercial classes made such use of his defence of a moderate interest rate. And it was the victory of the Parliament over Charles I rather than Locke's treatise on Civil Government that ushered in the new theory of property. The social question in Locke's time was largely a political question and it was on political grounds that he was led to emphasize the individual's right to property as against the State.

The reception of Locke's theory of property in England and America and its failure to find equally fertile soil in France form the main theme of the volume. The student who is interested in the history of the relationship of moral teaching to economic practice will find the book well worth reading.

Frank O'Hara.

The Catholic University of America.

The Founder of Modern Egypt: A Study of Muhammad Ali. By HENRY DODWELL. (Cambridge University Press. 1931. Pp. viii, 268.)

The first six chapters of this book narrate step by step the eventful career of Muhammad Ali from its very beginnings in Cavalla, a little walled sea-port of Albania where he was born in 1769, to 1840 when under the threat of a European Coalition, contrived and controlled by his arch-enemy Palmerston, his life-long and so far successful struggle for the independence of Greater Egypt, came to a sudden and tragic end. Chapters VII and VIII are devoted to a sketch of Muhammad Ali's administration of Egypt and Crete and Syria. In the conclusion, after a brief survey of the last years of Muhammad Ali, then enfeebled, disappointed but apparently reconciled to his fate, Professor Dodwell sums up the great Pasha's claims to our remembrance.

Professor Dodwell has not neglected in writing his book any of the sources of information at his disposal. And they were many and of the most authentic character: several important monographs recently published by the Société Géographique d'Egypte under the patronage of King Fouad; the Reports of the British Agents in Egypt and elsewhere in the Orient at the time; also for the most critical period of Muhammad Ali's career, the Reports of the Russian Agents in Egypt, and last though far from least several series of letters and orders issued by Muhammad Ali to his principal officials.

The judicious use Professor Dodwell made of this admirable documentation in ascertaining the facts of Muhammad Ali's life and administration is certainly one of the chief merits of his book. What, however, seems to us to constitute its most endurable title to praise is the spirit of fairness and justice which pervades it from cover to cover. It was not in vain that the author endeavored to escape from the traditional hero of the French and the villain of English writers. The author's great familiarity with the British methods of administration and law enforcement in India (he recently published *British India, 1497-1858* for the Cambridge History of India) enabled him the better to realize the almost insuperable difficulties that the Great Pasha encountered in his effort to regenerate against its will the land of his adoption and to raise it to the same level of culture and civilization as the Western Nations, the better also to understand that if Muhammad Ali would enforce the regulations he enacted for the greater good of his spineless and yet recalcitrant subjects, he had to apply, far more frequently than he would have liked to, the only methods they knew and that were likely to be effective with them. Most fittingly indeed, has the author chosen for the motto on his title page those significant words of Muhammad Ali: "Je n'ai fait en Egypte que ce que les Anglais ont fait aux Indes."

There is, with a single exception, but little to find fault with in the book: a few odd spellings, for instance, *vazir* for *vizir* or *vizier,* 'Ali for 'Ali or the less pretentious Ali; the constant omission of the date and place of publication of books referred to for the first time. The exception we have alluded to occurs on p. 8 where the author speaking of Napoleon (it would have been more historical to say Bonaparte) "in sullen recognition (of his defeat by the English) *deserted* (italics ours) his army and sailed for France". A surprising, not to say shocking judgment on the part of a writer who at least in this otherwise excellent book displays such a remarkable spirit of fairness. But after all, Professor Dodwell's subject was Muhammad Ali, not Napoleon I or Bonaparte.

HENRY HYVERNAT.

The Catholic University of America.

Jadwiga, Poland's Great Queen. By CHARLOTTE KELLOGG. With a preface by Ignaz Jan Paderewski and an introduction by Frank H. Simonds. (New York: Macmillan. 1931. Pp. 298. $2.50.)

The story of Jadwiga (1373-1399), Queen of Poland in her own right for two years and as a consort of Ladislas Jagello for thirteen years, should have been told in English a long time ago. Not only was Jadwiga the most extraordinary woman of medieval Eastern Europe, but her spirit is still alive in Poland today. Mrs. Vernon Kellogg has done an excellent work in this biography. She has not sacrificed her character to the lure of the spectacular of which the Middle Ages are so plentiful. She has kept her narrative in strict obedience to historical facts. Nevertheless she succeeded in presenting a story which reads almost like a novel. This combination of scholarly historical research which has taken Mrs. Kellogg not only to Warsaw and Krakow but also to Vienna, Budapest, Königsberg, etc., with a vivid and romantic style is an achievement which in the opinion of the reviewer is worthy not only to be noticed but also to be highly praised.

History does not need to be dull or heavy reading. A historian must know the intricacies of the profession of a novelist. However nowadays when romanced biographies have literally flooded the book market there are very few which can stand the acid test of historical criticism. Mrs. Kellogg's biography is among the few which can. The very fact that this book has been accepted by the Polish Historical Congress as well as used in manuscript form in a seminar at the University of Warsaw and that at the same time it is to be found on the recommended lists of the Book-of-the-Month Club and of the Catholic Book Club seems to confirm the reviewer's opinion as to its historical and literary value.

There is unfortunately one important omission and that is the lack of a bibliography which prevents an interested reader of the book to go deeper into the study of the question or the period.

A word of compliment must be said to the publishers who have achieved what, let us hope, may constitute a precedent and an example in putting on the market a very attractively printed and bound book for a price considerably below that which is charged for similar publications.

Leonid I. Strakhovsky.

School of Foreign Service,
Georgetown University.

Greek and Syrian Miniatures in Jerusalem. By William Henry Paine Haton. (Cambridge: Mediaeval Academy of America. Pp. xiv, 136, with lxxii Plates. $12.00.)

This is a description of 71 Greek and Syrian miniatures of the Byzantine period. They are taken from manuscripts belonging for the greater part to the eleventh and twelfth centuries and a few to the thirteenth but none later than 1300 A. D. The Greek miniatures come from the Greek Patriarchal Library of Jerusalem and the Syrian from the Syrian Orthodox Convent of St. Mark.

In a very interesting introduction Professor Hatch discusses the problem and evolution of miniatures from the point of view of both art and history. He naturally insists particularly on the Byzantine period beginning with Constantine and ending with the fall of Constantinople in 1453. He finds a threefold influence on Byzantine Art: the Hellenistic, the Oriental, and the Christian. He divides Byzantine art into four periods: the First Golden Age, from Constantine to Leo III; the Iconoclastic Period from Leo III to Bazil the Macedonian; the Second Golden Age to the Latin Kingdon and the Final Period to 1453. Byzantine art however, did not entirely disappear with the Fall of Constantinople but survives still in the Balkans and Russia.

The 72 specimens are chosen in such a way as to give a good idea of the artist's style. It would be impossible to do justice to the work of Professor Hatch in this short notice. The author regrets and we regret also that it should have proved impossible to have the miniatures reproduced in their original colors but, as it is, the publication forms a very fascinating chapter in the history of miniature and of its relation to art, history, and religious ideas.

The book is admirably and carefully printed and is very attractive; accidentally the last ten minatures have been omitted in the Index of Plates p. 133. We thank and congratulate Professor Hatch for his scholarly and interesting publication.

R. Butin, S. M.

The Catholic University of America.

NOTES AND COMMENTS

Thomas Joseph Shahan, titular Bishop of Germanicopolis since 1914, died early Wednesday morning, March 9, 1932, at the age of seventy-five, after forty years of service to the cause of Catholic scholarship. During the first half of that period Dr. Shahan was professor of Church history, Roman law, and patrology in the Catholic University of America, whose fourth Rector he became in 1909, retaining this post until he retired in 1928. To this earlier period of his scholastic career are to be assigned his principal historical writings: *The Blessed Virgin in the Catacombs* (1892); *Giovanni Battista de Rossi* (1900); *The Beginnings of Christianity* (1903); *The Middle Ages* (1904); *The House of God, and Other Addresses and Studies* (1905); *St. Patrick in History* (1905), and a translation of Bardenhewer's *Manual of Patrology* (1908). Dr. Shahan founded and edited the quarterly *Catholic University Bulletin* (1895-1909), and was one of the editorial board of five which created and brought to completion the sixteen volumes of the *Catholic Encyclopedia*. Deciding that the time was opportune for the foundation of distinct reviews and periodicals in the special fields which had been cultivated in the *Bulletin*, Bishop Shahan converted this estimable quarterly into a University chronicle and in 1915 began as editor-in-chief the CATHOLIC HISTORICAL REVIEW, a post he retained until his retirement from the rectorship of the University in 1928. In a tribute to Bishop Shahan, the present Rector of the University, Monsignor James Hugh Ryan, has written: "The death of Bishop Shahan leaves a profound void in our Catholic educational system. For almost half a century he has been a leader in every progressive movement making for the betterment of the Catholic school, from elementary to university. The highest standards of productive scholarship were upheld by him, both as a university executive and in his own private work. The assistance he gave to every effort, whether inside or outside the Catholic University, to better our educational conditions, made of him the valued and respected friend and adviser of everything noble and good. The Catholic University of America will feel most his passing. During forty years of association with this University as professor and as rector, he gave of the very best in him to its welfare and development. The high regard for the University and its work exhibited by scholars in America and in Europe is due largely to his efforts. As rector, he was responsible for its large building program, for numerous and valuable additions to its magnificent library and laboratories, for the upbuilding of its staff. His name will always be revered by professors, students, and alumni of the Catholic University, with which it has been so closely associated.

The influence of his leadership, of his scholarly ideals, and of his noble and unselfish life shall remain as one of our precious possessions."

The Rev. William Tallon, S. J., St. Joseph's College, John K. Loughlin, Esq., and Miss Wilhelmina L. Gillen, all of Philadelphia, represented the ASSOCIATION at the annual conference of the American Academy of Political and Social Science, held in that city April 15-16.

The bibliophile will find much in the perusal of two catalogues recently issued by Maggs Bros., London, to satisfy his quest for old and rare books. In No. 561, works from the famous presses, from the fifteenth to the twentieth century, are briefly described. Of special interest at the present time when the word "incunabula" is on the tongues of so many, is the first part of the catalogue describing 115 books from the early presses of the fifteenth century. Part two gives specimens from German, Italian, French, Spanish, English, Portuguese, Mexican, and Peruvian presses from the sixteenth to the twentieth century. Catalogue No. 566 gives an extensive list of books on bibliography, printing, binding, and on illuminated manuscripts, with a total of 1279 items.

In the *Harvard Theological Review* for January, Maurice Goguel raises the conjecture, Did Peter Deny His Lord?; Joseph W. Hewitt discusses the Use of Nails in the Crucifixion; and Ralph Marcus writes of the Armenian Life of Marutha of Maipherkat, a Syrian bishop of the fifth century who was active as mediator between the Byzantine emperors, Arcadius and Theodosius II, and the Sassanran king Yezdegerd I.

Volume one of Boulenger's *Histoire générale de l'Église* appeared during the month of January. It is entitled *L'Antiquité chrétienne,* and is divided into three parts.

To afford a sequence of volumes which will be expressive of the best Catholic opinion on a variety of topics is the purpose of the Science and Culture Series, being edited by the Rev. Joseph Husslein, S. J., and issued from the press of the Bruce Publishing Company, Milwaukee. Volumes in preparation include *Jesuits and Education,* by Father McGucken, S. J.; *Medievalism,* by Dr. James J. Walsh; and the *Memoirs of St. Peter,* by the Rev. J. A. Kleist, S. J.

The first number of the new historical review, *Archivum Historicum Societatis Jesu,* contains much matter of general historical importance. Father Shurhammer writes in German an interesting account of a history of Japan, written in Japanese in the first quarter of the seventeenth century by the Portuguese Jesuit John Rodriguez Tcuzzo, who based his narrative on every written and archaeological evidence then available. An important article in Latin by Father Codina discusses the relation between the first sketch of the Jesuit Rules and the earlier Rules of St. Augustine, St. Benedict and St. Francis. As an appendix to the article two Spanish manuscripts are published for the first time. An article in French by Father Wieger discusses the contents of a Catechism written in Chinese in 1582 by Father Michael Ruggieri, S. J., and which has hitherto been known only by an imperfect Latin translation. Ten letters of the celebrated Padre Secchi, who spent some time in Washington, throw some interesting light on the great astronomer's life from 1847 to 1858. Over sixty pages are devoted to critical reviews of recent works dealing with the Society of Jesus.

The *Historical Bulletin* for March prints accounts of King Herod and His Family, by Francis S. Betten, S. J.; Suetonian Einhard, by Edmund J. Stumpf, S. J.; and Historians of French Canada, by Gilbert J. Garraghan, S. J.

Recent pamphlets of the Catholic Truth Society, London, include: *Father Miguel Pro, S. J.*, by John Rimmer, S. J.; the *Passing of the Middle Ages*, by Mother Keppel; the *Catholic Church in Sweden*, with a foreword by the Vicar-Apostolic of Sweden; *Catholics and the British Army*, by the Rev. Bernard Kelly; and *Hampton Court Palace*, a history and guide for Catholics, by E. E. Kilburn.

An extensive edition of various religious works, numbering about one hundred and twenty volumes, has recently appeared under the auspices of the Apostolate of Prayer of France. In this group are included some twenty or more biographies and works of historical interests, among them *Un Volontaire de la lèpre: le pere Beyzym* by C. Czerminsky; and two anonymous studies, *Le Bienheureux Claude de la Colombière*, and *Un martyr Jésuite au Canada: Isaac Jogues.*

An undoubtedly valuable work for church historians is the recent publication of the Dominican Historical Commission, *Archivum Sacri Ordinis Fratrum praedicatorum*, which appeared during January, published by Vrin, Paris.

Three various periods of Church history was touched by recent French publications. *L'Église réformée de Paris sous Louis XIII de 1621 à 1629 environ* (2 vols.), by Jacques Pannier, deals with the state of Protestant worship in the French capital during the early years of the 17th century. Franz Leenhardt is the author of *La mission intérieure et sociale de l'Église d'après Wichem* (*1808-1881*), published by the Editions "Je Sers". The third publication is a re-issue by the Librairie du Vieux Colombier of the Abbé Emmanuel Barbier's *Les Infiltrations maçonniques dans l'Église*, first published in 1914, and practically removed from circulation at that time.

During the month of February, the Librairie Fischbacher, Paris, published a brief review of the relations between Church and State in France at the present day. From the pen of Jean Monnier, it is entitled *Vingt-cinq ans après la séparation des Églises et de l'État.*

The leading articles in the *Revue d'Histoire Ecclésiastique* for January are: "La discipline des scrutins dans l'Église latine avant Charlemagne", by A. Dondeyne; and "La collation des bénéfices ecclésiastiques en Belgique sous Clément VII (1378-1394)", by H. Nelis. The section devoted to notes and miscellany reprints a Catechism of the Thirteenth Century, contributed by A. de Poorter; and gives an account of St. Robert Bellarmin at Louvain, 1569-1576, by R. de le Court, S. J.

French publications concerning the various religious orders continue to appear with great regularity. Two of the more recent ones are *Les Petites Soeurs de l'Assomption* (B. Grasset) by Genevieve Duhamelet, and *Les Jesuites* (Edit. Rieder) by André Mater.

Among the recent list of religious biographies which have appeared in France are two offerings of the Editions Spes. *Rose du Canada* by Duchaussois concerns the life of Mother Marie Rose, foundress of the congregation of Sisters of the Holy Names of Jesus and Mary, while *La Mère Cécile Saglio* by Mme. Saglio is the story of a religious of Notre Dame du Cénacle.

Catholic royalty receives its share of attention in current French publications. *Isabelle la Catholique,* by William T. Walsh, appeared in translation during January as an issue of Payot's Bibliothèque historique, while *Saint-Louis* is the title of the latest work by M. Franc-Nohain, a part of Flammarion's collection "Les Grands Coeurs".

Les Origines du titre de Saint Martin aux Monts à Rome (Les Belles Lettres), by Abbé R. Vieilliard is the most recent addition to the Collection d'Études Anciennes du Christianisme.

Crowned by the French Academy, and awarded the Second Prix Gobert, L. E. Marcel's *Le Cardinal de Givry, évêque de Langres (1529-1561)* has just appeared from the presses of G. P. Maisonneuve, Paris.

Conrad Gury is the author of a rather extended study of the life of *Soeur Marie Fidèle, franciscaine* (Desclée de Brouwer et Cie.).

An anonymous publication in the Collection "Pax" of Desclée de Brouwer et Cie. is *Amis Saintes du grand siècle,* which concerns the religious of the ancient Abbey of Faremoutiers.

The Librairie Plon makes its contribution to the religious field with the anonymous *Mélanges Albert Dufourcq: Études d'histoire religieuse.*

Among the recent publications of Bloud et Gay, Paris, is an anonymous biography of the foundress of the Carmel du Christ-Roi, *La Révérende*

Mère Marie-Térèse des Anges. The same house has also issued a similar biography of *Bernadette de Lourdes* by Fernand Laudet, member of the Institut. A third publication, of slightly different nature, is Valentin M. Breton's *La Trinité: Histoire, doctrine, piété.*

Dom Bosco: Sa vie, Ses amis, Son oeuvre (Beauchesne) has recently come from the pen of Johannes Joergensen.

Volume I of *El Maestro Fr. Pedro de Soto* (*confesor de Carlos V*) *y las controversias político-teólogicas en el siglo XVI,* by D. Venancio Carro, is entitled *Actuación político-religiosa de Soto* (Salamanca, Calatrava, pp. 402). This work belongs to the series, *Biblioteca de teólogos españoles dirigida por los Dominicos de las provincias de España.*

Hardly did the tomb close over the remains of that ardent champion of historical enterprises, the Most Rev. Bishop Thomas Shahan, when from Europe came the sad news of the departure of Fr. Hartmann Grisar, S. J., indefatigable and successful laborer in the field of history. Fr. Grisar was born in 1845 at Coblenz in the Rhineland, and joined the Society of Jesus when a priest. Probably his greatest work, in a way his life work, is an exhaustive study of Martin Luther and his apostasy, which appeared in 1911 under the title of "Luther" in three volumes (the English translation has six volumes). It was later succeeded by a smaller publication, "Martin Luther, His Life and Work", of which we have an adaptation in English. Between the two lies a series of six booklets, *Luther-Studien,* in which the author publishes the result of his investigations on some controverted details of the life and activity of the Reformer. Fr. Grisar's works are distinguished both by the depth and extensiveness of his studies on the subject, and by the serene impartiality with which he lays his findings before the reader and without offensive language towards the opponents draws his merciless conclusions.

The Medieval Academy of America announces the *Script of Cologne from Hildebald to Hermann,* by Leslie W. Jones, assistant professor of Latin in the College of the City of New York, a single volume which contains both the text and a hundred collotype reproductions, including specimens of the work of "practically every scribe known to have written at Cologne during the period under discussion".

The fourth number of the *Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens* for 1931 contains a remarkably copious *Bibliographia Benedictina* of sources published during the year 1930.

As a contribution to the centennial of Belgian independence (1930) the Editors of the *Nouvelle Revue Théologique* have issued a brochure on the priests of Belgium—*Prêtres de Belgique: 1830-1930* (Louvain 1930, pp. 124). Father E. de Moreau, S. J., writes on the conditions prevailing in parochial life in general during the century under review. A second chapter by Father A. Muller, S. J., is devoted to the social welfare activities of the clergy. Father Charles, S. J., the well-known missiologist of Louvain, writes on the work of the Belgian clergy in the Congo, China, United States and elsewhere. Two chapters of especial interest are: Father R. Kremer, C. SS. R., on the services of the Belgian clergy to theological and philosophical sciences; and Fathers C. Lefevre, S. J., and E. Janssen, S. J., on their literary work in French and Flemish. Father Peter De Smet, the celebrated Indian missionary is naturally given high praise, though Father Charles justly writes that like all celebrities, he has eclipsed a whole constellation of Belgian apostles in the United States, among whom he numbers the nine hundred priests who were trained for our missions in the American College at Louvain. One misses the name of Dr. Bouquillon in the list of noted Belgian theologians.

Another in the series of Catholic encyclopedias which have appeared or are projected in all the leading countries of the world is that now being edited at Antwerp by prominent scholars of Holland and Belgium. Dutchmen and Flemings, aware of their common Catholic culture, will bring together the best of their scholarship in collaboration on this project.

Clement Dillenschneider is the author of a recent Vrin publication, *La Mariologie de saint Alphonse de Liguori: Son influence sur le renouveau des doctrines mariales et de la piété catholique après la tourmente du protestantisme et du jansénisme.*

Merke niederländischer Meister in den Kirchen Italiens, by T. H. Fokker, deals with the Flemish artists in Italy from the 15th to the 17th centuries (The Hague, Nijhoff).

Il Cardinal Bibbiena (*1470-1520*) is a recent biography by A. Santelli (Bologna, Cappelli, pp. 131).

Through the munificence of Mr. W. Russell of London the British School of Rome has come into the possession of a library of rare works dealing with archeology, topography, and history of ancient, medieval, and modern Rome. The collection was formed by the late Dr. Thomas Ashby, mostly during his long tenure of directorship of the school. There are about 10,000 volumes, of which about 2,500 alone deal with the topography and geography of the Eternal City. The books range from the year 1513 down to the present time. Most of the reference works have been arranged and catalogued; the others are in the course of arrangement. The collection is unique and valuable as it gives the student of art both written and illustrated descriptions of Rome and the Campagna as they once were, with their churches, public buildings, and noted views, many of which, through the ravages of time, have now disappeared. There is also a rare collection of the Greek and Roman classics. A few books quoted at random will give the reader an idea of the contents of the library which according to the correspondent of the North American Newspaper Alliance is so unique as to be considered the most important in the world. A casual glance revealed the presence of the titles of such books as: *Ruins and Excavations of Ancient Rome; Destruction of Ancient Rome; Remains of Ancient Rome; The Roman Forum; Churches of Rome during the Middle Ages; Golden Days of the Renaissance, Roma nell'Anno 1838*, etc. The students will find the best editions of the ancient classics represented: Lucretius, Livius, Homer, Pluto, Thucydides, Ovid, Cicero, Horace, etc.

The British School of Rome, much like the American Academy on the Janiculum, is intended for English artists and archeologists doing post-graduate work after having received scholarships. Many are competing for the *Prix de Rome*. There is an occasional lecture by the director or one of the students, of whom at present there are about twenty. Besides the library and the so-called common room (dining room with lounge before an open fireplace) each student has his own study or studio. The school is situated adjacent to the Roman Gallery of Modern Art and the new Roman School of Architecture in one of the most beautiful sections of Rome—the Valle Giulia—beyond the Villa Borghese and the Pincian Gardens, now known as the Villa Umberto. Across from the British School rises the Roumanian Academy. Nearby the Dutch Academy is in the course of construction, and the site of the Egyptian School has already been purchased.

The English Church and the Papacy from the Conquest to the Reign of John, by Professor Z. N. Brooke, reproduces substantially twelve lectures which the author delivered at Trinity College, 1929-1931 (Cambridge University Press, pp. 260).

Historians of English Catholicism between the age of Elizabeth and the civil war will welcome the *Life of Lady Lucy Knatchbull*, by Sir Tobie Matthew, printed from an original manuscript, with an introduction by Dom David Knowles (Sheed and Ward, pp. 221). The book gives a glimpse of the exiled English Catholics who were in convents abroad during that period.

Nine Martyr Monks: the Lives of the English Benedictine Martyrs Beatified in 1929, by Dom Bede Camm, is based on the information collected for the process of beatification. There is a preface by Dom John Chapman (Burns, Oates, etc., pp. 356).

In the *Nineteenth Century and After*, for March, Edward Hutton writes of the Conversion of Edward Gibbon which, occurring at the age of sixteen, led to his being turned out of Magdalen College, Oxford, and caused his father to send him out of the country and to place him under the care of M. Pavilliard, a Calvinist minister and professor at Lausanne. "Isolated as he was, in exile, in disgrace, deprived of every comfort, without money and, of course, above all, without the support of the Sacraments and even of counsel, he held out and defended his faith for eighteen months." His faith was finally suffocated but the process prepared his mind "for that ironical contempt of Christianity itself and of all Christian systems and philosophies which is at the very root of his great book."

Archbishop Bernard, by Robert H. Murray, is a biographical study of the late Archbishop of Dublin (Macmillan).

John Healy, Archbishop of Tuam, by P. J. Joyce, preserves the career of a familiar name in Irish politics during the eighties and nineties (Dublin, Gill, pp. 330).

The *Dictionnaire Général de Biographie, Histoire, Littérature, Industrie, Commerce, et des Arts, Sciences, Institutions, Moeurs et Coutumes du Canada,* edited by Louis le Jeune, O. M. I., LL. D., deserves nothing but the highest praise. This work, of encyclopedic pretensions in quality, method, and accomplishment, has been confined to two volumes of nearly 900 pages each, with abundant illustrations. The author has admirably succeeded in his gigantic task of furnishing new and complete information on almost any topic. The dictionary may be obtained from the Juniorate of the Sacred Heart, 600 Cumberland St., Ottawa ($20.00).

Students of Canadian history will learn with regret of the closing of the Bibliothèque St. Sulpice in Montreal. Lack of funds made it impossible to carry on the work. It is to be hoped that the suspension of activity may be a temporary one.

The 1932 edition of the *Catholic Press Directory* (64 West Randolph Street, Chicago, pp. 176, price one dollar) has appeared. Several newspapers and magazines with which we are all familiar and which bear distinctly Catholic names have not been included because they were not considered Catholic publications by the diocesan authorities. The 310 papers and periodicals listed show a paid subscription list of over seven millions.

Pending a more formal review, announcement is made of Dr. Peter Guilday's *History of the Councils of Baltimore, 1791-1884,* the first book on the subject for the lay or general reader (Macmillan, pp. x, 291). The object of the work is "to bring into a consecutive narrative the development of our canonical legislation as embodied in the conciliar acts and decrees of the Baltimore assemblies."

The Rev. James M. Hayes has written the history of the *Bon Secours*

Sisters in the United States, to which Archbishop Curley has contributed an introduction (Washington, National Capital Press, pp. 285).

Saint Aloysius Church: the Old and the New, by the present pastor, the Rt. Rev. John M. Doyle, is an interesting and well-illustrated souvenir issued in connection with the dedication of the beautiful new structure in Detroit.

The Division of Historical Research of Carnegie Institution of Washington has issued its annual *List of Doctoral Dissertations in History Now in Progress at the Chief American Universities* (December 31, 1931), which contains many titles in Church history. Of the 848 subjects listed, 427 are in the field of American history, which disproportion is doubtless due to the problems of language and travel that are involved. Yet one must wonder if the demand for teachers and workers in the field of American history is sufficient to absorb the increasing supply. Greater opportunity would seem to lie in other divisions of the subject.

Marked by the same careful editing that characterizes the other volumes of the series, and well indexed, *Writings on American History, 1928,* compiled by Miss Grace G. Griffin, has been issued by the American Historical Association as a supplementary volume to its *Report* for that year. There are listed 3758 titles, about 75 of which directly concern Catholic subjects.

The State Historical Society of Wisconsin has recently acquired a tabulation of the record of St. Gabriel's Church, Prairie du Chien, including baptisms, marriages, and burials, 1817-1829.

The September issue of the *Records of the American Catholic Historical Society* prints the Minute Book of the Board of Trustees of St. Mary's Church, Philadelphia, 1812-1829; and a continuation of Father John F. Byrne's account of the Redemptorists in America.

The January number of *Mid-America* contains accounts of the Norse Voyages to America, by William S. Merrill; the Dawn of Christianity in Mexico, by Mariano Cuevas; Gonzalo de Tapia, un Conquistador de Dios, 1561-1594, by the Rev. W. Eugene Shiels, S. J.; and of the Shawneetown-to-Cairo Mission Trail, by Frederick Beuckman. The document section concerns the First Catholic Missions in Nebraska.

A new Journal in the field of Church history is the *Historical Magazine of the Protestant Episcopal Church,* a quarterly beginning with March and edited by the Rev. Dr. E. Clowes Chorley, Garrison, N. Y. It proposes to print articles, reviews, manuscript material, bibliography, etc.

The Eighth Spring Meeting of the American Society of Church History was held at Chicago, March 21-22. In the European field three papers were read, on: Hincmar's *De Divortio Lotharii* and Its Place in the Conflict between Canon Law and Teutonic Custom, Frederick the Wise and the Reformation, and Church Discipline: a Comparative Study of Luther and Calvin. Professor Carl E. Schneider discussed the Social Origins of German Calvinism. In American Church history the papers concerned the Origins of the Prayer-Meeting among Baptists, the Attitude of the Methodist Episcopal Church South toward Theological Education, and the Position of the Church of England in Upper Canada, 1791-1840.

No. 3 of the Stanford Pamphlets is *Simón Bolívar the Liberator,* by Professor Percy A. Martin (pp. 34, Stanford University, California).

An interesting example of the process by which an historical myth originates and grows is given by F. W. Fetter in the February issue of the *Hispanic American Historical Review,* concerning the Christ of the Andes inscription. The translation of the true inscription reads: "He is our peace Who hath made both one." Through a misreading of a speech made at the dedication the translation is generally given in these words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace sworn to at the feet of Christ the Redeemer."

An interesting experiment, designed to meet the needs of trained scholars now teaching or about to teach Far Eastern history, philosophy, and art, will be the Seminar on Far Eastern Studies to be held at Harvard University, July 6-August 17, under the auspices of the Harvard-Yenching Institute, the Committee on the Promotion of Chinese Studies of the American Council of Learned Socities, the Committee on Japanese Studies of the same Council, and the Society for the Promotion of Japanese Studies. The fees for the seminar will be $40. Assistance to the amount of $125 is offered to a selected number toward the defrayment of expenses. Requests for further information should be addressed to Mr. Mortimer Graves, American Council of Learned Societies, 907 Fifteenth St., Washington, D. C.

BRIEF NOTICES

Abraham, Rev. Paul, P. P., *The Maronites of Lebanon, the Staunch Catholics of the Near East.* With an historical sketch of the early Syrian Churches. (Wheeling W. Va., privately printed, 1931. pp. x, 195.)

Father Abraham, pastor of Our Lady of Mount Lebanon Syrian Church, Wheeling, West Virginia, has in producing this "simple unadorned narrative of facts that cover the salient points of Maronite history" put his fellow-countrymen and Americans generally in debt to him. Too few of us know anything about our co-religionists of non-Roman rites, either about their past or about what they are accomplishing in the United States. Fr. Abraham has covered the past of the Maronites very well, albeit not in a manner that will appeal to the advanced historical worker—that was not his purpose—but he says nothing about the history and activities of his rite in the United States. We trust the book will not fail of the sale it deserves because it is "privately printed." Father Paul Abraham's address is 2216 Eoff St., Wheeling, W. Va. (F. J. T.)

Adams, Ephraim Douglass, Ph. D., and **Almack, John C.**, Ph. D., *A History of the United States.* (New York, Harper and Brothers, 1931, pp. xvi, 802, $1.80.)

It is intended by the authors to present a work for the seventh and eighth grades. In spite of all the good qualities and aids, such as charts, maps, and illustrations, found within the covers of this volume, the thoughtful reader can not but wonder at the policy which prompted the omission of such names as Marquette and Jolliet, in the brief paragraph devoted to missionaries, in favor of La Salle (p. 104). (E. H. Young.)

Almanach Catholique français pour 1932. Preface de Mgr. R. Fontenelle. (Paris, Bloud et Gay, 1932, pp. 480.)

This is the thirteenth annual volume of this important and valuable Catholic directory. Unlike the *Catholic Directory* of the United States and of England or the *Kirchliches Handbuch* of Germany, the *Almanac* is a complete review of the past year in French social, artistic, literary, scientific, and religious activity. It is a mirror in which the reader can see without distortion the splendid outlines of Catholic Action in the country which gave that great movement its contemporary appeal. For readers other than French, the more important of its eight parts is that devoted to the French colonial missions. This is a supplement to the geographical-historical account of the Church in France which appeared in the *Almanach* of 1931. A section is devoted to the missions in North America (Canada and Louisiana), based upon the recent work of Georges Goyau.

Auld, William Muir, *Christmas Traditions.* (New York, The Macmillan Company, 1931, pp. 179.)

Two sentences in the author's preface might mislead a reader into the supposition that this is a children's Christmas book: "Essentially, Christmas is the festival of childhood. 'Unto us a *Child* is born' is the soul of the season." Of course, neither historically nor liturgically is Christmas peculiarly the festival of childhood (and much less is it "essentially" so), and another Biblical quotation might be: "Peace to men of good will." The author's work is historical in nature, and is based on the researches of many other writers; but it is most interestingly written and replete with appropriate information. While pietistic comment is absent, Dr. Auld, a Congregationalist pastor, is always reverent and kindly, and references to Catholic outlook and practice are sympathetically handled. (H. T. HENRY.)

BACKER, MRS. GEORGE H., *George Henry Backer: A Biographical Sketch.* (New York, The American Historical Society, 1931, pp. 45.)

This slender volume is a delicately written but all too brief account of one of those fine conservative Catholic gentlemen that we need today. Mr. Backer (1850-1919), born in St. Louis of German immigrants and educated at St. Louis University, spent all his life in that city, intimately connected with its business life, and devoting much time to its Catholic charities and works. For this reason we regret that the sketch is so brief, as thus it is of little value historically, whereas a detailed biography would give us a fine cross-section of Catholic home and civic life during a period of great growth of the Church. Mrs. Backer has intended it however only as a memorial and slight appreciation of her husband, and as such it serves admirably. Externally the book in hand-tooled blue morocco is a fine example of the bookmaker's craftmanship. (C. H. C.)

BARRAULT, SERGE, *La Sainte France Contemporaine.* (Paris, De Gigord, 1929, pp. 346.)

The author sees in every country, not only the physical map, or material representation of its terrestrial possessions, but also the spiritual map, which is more or less extensive according to the holiness of the people who occupy that territory. His purpose is to prove that the spiritual map of France in our contemporary period of history is equal in extent to the physical. This he does by first citing a long list of persons of all states of life, and of the various parts of the republic, who were of more than ordinary sanctity, and then treats more fully the lives of nine of these: three contemplative religious, Sister Marie-Martha Chambon, Saint Theresa of the Infant Jesus and of the Holy Face, and Sister Elizabeth of the Trinity; three active religious, Mother Placide Viel, Father Joseph Tissot, and Monsignor Henry Verjus, a missionary bishop; a secular prelate, Monsignor de Ségur, and two of the laity, Ernest Psichari, a soldier; and Anna de Guigné, who represents the holy childhood, having died at the age of eleven. (J. G.)

BARRON, H. M., *Your Parish History: How to Discover and Write It.* (London, Wells, Gardner, 1931, pp. 108.)

The author does not give the historian a starting point; and many of his paragraphs contain references that only the research-student, as such, would dream of utilizing. Obviously, the best method of writing your parish history, is to seek out and consult your oldest parishoners who may usually be relied upon for general accuracy of information which can be verified by recent local records. References in these records to previous documents should then be followed until all available information is exhausted. Such a method would lead one to Somerset House or the British Museum; but the would-be historian, after such a process will be able to enter the Public Record Office to the compartment which immediately interests him. In short, he who adopts Mr. Barron's method will find himself with a tangled skein around his fingers; whereas, by using his own imagination and relying upon his own initiative, he might at least have had a loose end to follow up. On the whole, the book will be helpful to those who have already made some progress in parish-history writing. (M. N.)

BAUMGARTNER, REV. APOLLINARIS W., O. M. Cap., Ph. D., *Catholic Journalism in the United States (1789-1930).* (New York, Columbia University Press, 1931, pp. xii, 113.)

This little book is the result of Father Baumgartner's researches in the School of Journalism at Columbia University and was presented there in 1930 for the degree of Master of Science in Journalism. The subject is not an easy one to treat; but the author has, wisely perhaps, avoided a host of questions which are evoked by his title, and holds fast to a strictly historical narrative of the rise, progress, and ofttimes failure to the Catholic periodical press in the United States. The fact that his essay is not a complete study need not be emphasized, for all who are interested in the subject will welcome this framework of a topic which touches Catholic life and action since John Carroll's day to our own in myriad ways.

BÉRENGER, HENRY, *Chateaubriand, héros de l'aventure romantique.* (Paris, Librairie Hachette, 1931, pp. 262.)

This new biography of the famous Frenchman is written to satisfy popular demand rather than to present the results of exhaustive research. The name of its distinguished author is sufficient guarantee of its accuracy. (J. J. M.)

BRADLEY, REV. DR. FRANCIS J., *A Brief History of the Diocese of Fall River, Massachusetts. Edited and brought up to date by Rev. Michael McCarthy.* (Fall River, Mass., privately printed, 1931, pp. 63.)

Dr. Bradley's manuscript which was found in his papers after his death dealt with the diocesan history of Fall River up to the year 1913. Father McCarthy has revised the little work and brought it up to date, and the printer (whose name is not given) added his skill; with the result that this *Brief History* stands apart for typographical and literary excellence. His Excellency, Bishop James E. Cassidy of Fall River, writes the preface in which he emphasizes the fact so many of us understand but which too few are willing to face—the grave obligation we owe to coming generations to preserve the historical data and the traditions of the past of our Church in the United States. Father McCarthy deserves praise for his laudable zeal in preparing the manuscript for the press. There is a stateliness and dignity throughout the little work which reveals that its authors realize the sanctity of the account they are giving of the progress of the Faith in this section of Massachusetts.

Carman, Harry J., and McKee, Samuel, Jr., *A History of the United States.* Vol. I: *Foundations, Expansion, Conflict, 1492-1865.* (New York, D. C. Heath and Co., 1931, pp. xii, 904, $4.00.)

The authors treat the history of the United States by topics and movements rather than chronologically. Emphasis is placed on civilization, its progress, and development. The work is very readable. Adequate "suggested readings" are to be found at the end of each chapter. Reference to guides and to the more lengthy treatises on American history is given in a bibliographical note. The work can be popularly consumed yet it maintains a text-book appearance and usefulness. The religious difficulties are fairly treated but the statements regarding the Catholic Church organization on page 289 are misleading. (Frank P. Weberg.)

Carroll, John, First Bishop and Archbishop of Baltimore, *Eulogy on George Washington.* Foreword by Peter Guilday, Ph. D. (New York, P. J. Kenedy and Sons, 1931, pp. xxiv, 24.)

This eulogy, delivered in St. Peter's Church, Baltimore, February 22, 1800, has, for its own sake, especial interest at this time. With the scholarly historical setting supplied by Dr. Guilday it becomes a valuable contribution to the Catholic position of the period. The eulogy is attractively printed, with all the flavor of its early style of printing preserved.

Case, S. J., *A Bibliographical Guide to the History of Christianity.* (Chicago, University of Chicago Press, 1931, pp. xi, 265, $2.50.)

With the assistance of his colleagues at the University of Chicago—Professors J. T. McNeill, W. W. Sweet, W. Panck and M. Spinka—Professor Case has compiled this compact bibliography of sources and materials for the history of the Christian Churches. The *Guide* represents a careful selection of titles and not an exhaustive compilation. It has been prepared "for the use of students or teachers who desire suggestions as to their chief topics for study and the fundamental literature to use either in obtaining a general and well-proportioned survey of Christian history or in conducting more intensive research within any data chosen for detailed investigation" (p. vii). The sections devoted to American Christianity prepared by Professor Sweet are exceptionally well-done.

Chastel, Guy, *Saint Antoine-Marie Zaccaria.* (Paris, Bernard Grasset, 1930, pp. iv, 250, 15 fr.)

The distinctive features of an Order or Congregation must be sought in the life of its founder. This luminous exposition of the interior spirit of the saintly founder of the Congregation of Clerks Regular of St. Paul, better known as the Barnabites, explains the humble effacement that has characterized the zealous labors of his disciples.

Corse, Carita D., *The Key to the Golden Islands.* (Chapel Hill, The University of North Carolina Press, 1931, pp. xvi, 165, $3.50.)

Fort George Island, in Florida, at the mouth of the St. John's River, one time cross-road of the western world, today forgotten, is the *Key to the Golden Islands.* Accurate history, painted with the romantic touch, results in a narrative that possesses individual charm. (J. J. M.)

Ewing, Cortez A. M., and Dangerfield, Royden J., University of Oklahoma, *Documentary Source Book in American Government and Politics.* (New York, D. C. Heath and Company, 1931, pp. xx, 823.)

This volume presents about 300 selections from the writings and speeches of public men, judicial opinions, reports, statutes, proclamations, diplomatic correspondence and other primary sources of information selected for the purpose of conveying a comprehensive picture of the government of the United States. Designed for use in connection with courses in American government and politics, the volume renders available much material generally inaccessible to teachers and students. Especially is this true of the selections derived from the publications of the United States government. (Herbert W. Rice.)

Faulkner, Harold Underwood, *American Economic History.* (New York, Harper and Brothers, 1931, pp. xv, 795, $3.50.)

An extensive revision, incorporating the results of recent research in the field of American economic history since its original publication in 1924, brings this volume up to date, and gives us a scholarly, comprehensive and interesting treatment of the economic development of the United States. Illustrated with numerous maps and graphs, it contains moreover an extensive bibliography and an excellent index, which will be welcomed by its readers.

Fliche, Augustin, *La Chrétienté Médievale* (395-1254). (Paris, E. de Boucard, 1929, pp. xviii, 501.)

This constitutes Vol. VII of a series, known as *Histoire du Monde*, published under the direction of M. Cavaignac, of the University of Strasbourg. Apparently the projectors of the series are unaware that here in the United States such an attempt has already been initiated—and in a fairly satisfactory way—by a group of American scholars in the *Records of Civilization*, being published under the direction of Professor Shotwell, by the Columbia University Press. Though this volume contains nothing that is especially new, the author's method of treatment of certain phases of the subject is not only concise but most scholarly, *e. g.*, the discussion of the relation of the State with the Church immediately after the Edict of Milan (p. 13); the policy of Gregory VII (p. 279); the relations between Henry IV after the visit to Canossa (p. 297); and Henry's abortive attempt at "caesaro-papisme" (p. 300). The volume lacks both bibliography and index. (P. W. B.)

Forbes, F. A., *The Church in the World.* (New York, Longmans, Green and Co., 1931, pp. 110, $1.40.)

Another of those excellent little manuals by Mr. Forbes gives us this time a history of the Church from the time Constantine brought it from the Catacombs down to the present day. A list of selected readings is appended to each chapter, but there is no index.

Goldstein, David, *Campaigners for Christ Handbook.* (Boston, Thomas J. Flynn and Co., 1931, pp. 334, $1.00.)

Seven years ago Mr. Goldstein, in his *Campaigning for Christ*, expressed the hope that "others of the laity put on the armor of Christ and go out into the highways and hedges to bring . . . fellow-Americans to right reason and to God." For such as will follow in his apostolate the author now offers a manual of guidance. He goes down the gamut of subjects in which independents, Protestants and Jews of America are interested when they consider the Catholic Church. There is a "Quiz Period" after the treatment, a series of questions couched in the manner they are offered in the outdoor forum. One shortcoming is the lack of bibliography. (J. McV.)

Harris, Julia Collier, *Joel Chandler Harris, Editor and Essayist.* (Chapel Hill, University of North Carolina Press, 1931, pp. xiv, 429.)

The daughter-in-law of this beloved convert and the author of his *Life and Letters* here brings together the uncollected miscellaneous, literary, political, and social writings of her distinguished father-in-law, covering a period of 35 years. The collection gives ample illustration of those literary qualities which contributed to the author's fame and influence.

Hockett, H. C., *Introduction to Research in American History.* (New York, The Macmillan Company, 1931, pp. xiv, 167.)

This is by far the best manual of its kind. Dr. Hockett's purpose in writing his *Introduction* was to respond to "the need of a guide for the beginner in historical research and writing, in which nothing but the essential procedures in this field are dealt with." That he has succeeded is generally admitted by all teachers and students who have used the book. The volume follows the threefold procedure of research, gathering the data, criticism of the data, and historical composition. With this manual in his hands—and every student in history should have it—the way of the beginner is made easier and the work of research made much more attractive. (P. G.)

Howay, F. W. Ed., *The Dixon-Meares Controversy.* Canadian Historical Society Studies, Vol. I. (Toronto, Ryerson Press, 1931, pp. xii, 155, $5.00.)

This volume initiates a series of publications under the title of Canadian Historical Studies, whose aim it is to reproduce original documents and to present authoritative studies of all points of Canadian History. In this first volume of the series are presented three rare pamphlets published in London during 1790 and 1791 by the two disputants, Captain George Dixon and Captain John Meares, contemporaries and rivals in the maritime fur trade along the Northwest coast of Canada. In an introduction Mr. Howay, the editor, gives valuable information as to the setting of the quarrel and the facts disputed, and brings the testimony of other witnesses to bear on the character of each of the contestants.

Kastein, Joseph, *The Messiah of Ismir.* Translated by Huntley Paterson. (New York, The Viking Press, 1931, pp. 346.)

The sub-title of this book should read *The Life and Times of Sabbatai Zevi*, a brilliant Kabalist, who sensed the feeling of the age and convinced himself that he was the Messiah. People sought a leader and accepted his claim, and Sabbatai gave an impetus to their yearning but could offer nothing tangible. This volume describes the life of the false Messiah and his part in an age when persecution had lifted the Jewish hope of a Messianic deliverance to a very high peak. The seventeenth century was regarded by the Jews and by some Protestants as the time for the coming of the Messiah. An era of suffering had aroused a response to God's call in the hearts of those who forgot they were his chosen people and they yearned to establish new relations between their lives and God. There are ten illustrations and a bibliography of thirty books in this biographical study of the seventeenth century; a lengthy index increases its value. (D. J. C.)

KOLB, VICTOR, S. J., *Das Leben des Heiligen Ignatius von Loyola.* (St. Louis, Herder Book Co., 1931, pp. viii, 159, $1.40.)

In this little volume, the author endeavors to tell successfully the story of St. Ignatius in a popular style. While the announced aim of the author is to show forth the spirit of St. Ignatius and his virtues, one fails to arrive at that before the last page. To the reviewer it seems, moreover, idle sport to prove a particular virtue in any saint by syllogistic reasoning, such as this: a tender love to Mary, the mediatrix of all graces was at all times a special sign of divine election. But St. Ignatius was a saint. Therefore . . . (p. 12). One recalls at once the fact that devotion to Mary played a minor part in the Spiritual Exercises. It is likely that the editor of this volume is acquainted with Dr. Zarncke's work, reviewed in this issue of this REVIEW. No doubt St. Ignatius loved the Mother of God,—but why try to prove it? (J. A. H.)

LAHONTAN, BARON DE, *Dialogues curieux entre l'auteur et un sauvage de bon sens qui a voyagé, et memoires de l'Amérique Septentrionale.* Edited by Gilbert Chinard. (Baltimore, The Johns Hopkins Press, 1931, pp. 271, $4.00.)

The first and only complete edition of Lahontan's *Dialogues curieux*, published at Paris in 1703, wielded great influence upon the development of contemporary literature and political thought. For that reason it is today one of the rarities of early Americana. Professor Chinard, in making it more readily available in this beautiful reprint, has performed an admirable service to modern book-lovers. His well-written critical introduction adds substantially to its merit. (J. J. M.)

LALLY, FRANK E., *French Opposition to the Mexican Policy of the Second Empire.* Johns Hopkins University Studies in Historical and Political Science, Series XLIX, No. 3. (Baltimore, The Johns Hopkins Press, 1931, pp. 163, $1.50.)

That there existed in France a vigorous opposition to the Mexican policy of Napoleon III is a fact that has been previously overlooked. This well-developed and documented description of that opposition obviates the possibility of such neglect in the future. (J. J. M.)

MAGNIN, E., *L'État, conception païenne, conception chrétienne.* Bibliothèque catholique des sciences religieuses. (Paris, Librairie Bloud et Gay, 1931, pp. 163.)

A compact presentation of the two great opposing conceptions of state authority, political naturalism and political idealism, is here provided by M. Magnin. Pivoting his study upon the encyclical *Immortale Dei* of Leo XIII, the author ably sketches the antecedents, the immediate influence, and the future importance of that document. (J. J. M.)

Manhart, George B., *Alliance and Entente, 1871-1914*. Landmarks in History Series. (New York, F. S. Crofts and Co., 1932, pp. vi, 90, $.85.)

As a source book dealing with an important phase of the peculiar European situation immediately preceding the Great War, this small volume will be particularly remarked for its brevity. It presents in compact form, and with copious references to more ambitious works, the essential documents of the great system of alliances which governed Europe between 1871 and 1914. (J. J. M.)

Moore, John F., *Will America Become Catholic?* (New York, Harpers, 1931, pp. 252.)

Written for the purpose of allaying the fears of many Protestants who dread the growth of the Catholic Church in this country, Mr. Moore claims that his "aim is not propaganda but an inquiry into the actual situation" of Catholicism in the United States. The normal range of problems is considered: the universal character of the Church; the place of Catholicism in a democratic nation; immigration; celibacy of the clergy; birth control; mixed marriages; leakage; the Negro Catholic; the political and social influence of the Church, and several other well-worn topics. All are, however, treated with a freshness and an evident attempt at impartial discussion which makes the book interesting, if not pleasant, reading. Perhaps the theme of Mr. Moore's study is found in his own words: "Exaggerated hope on the Roman Catholic side and exaggerated alarm among Protestants." (P. G.)

Moran, Catherine, *Spain Its Story Briefly Told*. (Boston, Stratford Company, 1931, pp. iv, 267, $2.50).

Spain by Catherine Moran is a simple narrative of the history of Spain from earliest times. The author, as tutor to the family of Alphonso XIII, had access to old chronicles, and in many places her book bears the charm of those readable old accounts. As Mr. Chesterson says in the preface, there is need of a plain, popular and straightforward book which will enable people who do not read Spanish to know something of the history of Spain. It was, of course, impossible in 239 pages to give adequate treatment to the various epochs, and the brevity of the author's survey narrows the circle of her readers. There are faults here and there of interpretation, and some of fact, as on page 30, where the author states that Saint Louis was married to Blanche of Castile. Miss Moran, perhaps, will give us in a later volume an interpretation of Spain of the present century, seen from her vantage point of close association with the royal family. (E. W. L.)

Murray, Robert H., *Edmund Burke, a Biography*. (London, Oxford University Press, 1931, pp. ix, 423.)

"To draw a portrait of the man and to provide a record of the statesman" was the avowed purpose of Dr. Murray in preparing this latest biography of

Burke. A detailed "life", based largely upon new materials and fresh evidence, is the result. The author's manner of presentation, exceptionally dignified in these days of "best-selling" biographies, lends a type of charm to the volume which accords well with the character it delineates. (J. J. M.)

Neuray, Fernand, *Une grande Figure nationale: Godefroid Kurth.* (Brussels, Librarie Nationale d'Art et d'Histoire, 1931, pp. 302.)

The great Belgian Catholic historian, Godefroid Kurth (1844-1916), is given in this charmingly written tribute to his success in his chosen field what is undoubtedly but the first of many estimates of his place in modern historiography. Although M. Neuray writes with all the feeling of a favorite pupil of the great master, his narrative is restrained and at times critical; it is, however, rather the man that emerges from his pages than the eminent historian. The work bears a sub-title: *A Half-Century of Belgian Life.* (P. G.)

Orloff, Vladimir, *Underworld and Soviet.* (New York, Lincoln MacVeagh, The Dial Press, 1931, pp. vi, 274, $3.00.)

This account of some of the events in the career of the author, a public prosecutor, might be termed a history of self-glorification. The period under discussion includes the Russia of the old regime, and that of the Soviets. A few chapters may furnish interesting reading, especially those dealing with the Tcheka chief, Dzerjuiski. (Walter Sadlier, O. P.)

Oudard, Georges, *Vieille Amerique: la Louisiane au temps des Français.* (Paris, Plon, 1931, pp. 305.)

M. Oudard has given his readers an interesting volume on colonial Louisiana but the book is marred by the absence of an index. There are three parts to the work, in the first of which (the discovery and settlement of Canada) there is mention of the missionary spirit of the French clergy. The second and third parts deal almost exclusively with political and commercial factors. There is a large and excellent map of eighteenth century Louisiana—with Washington, D. C., neatly marked on it.

Oxenham, John, *A Saint in the Making.* (London and New York, Longmans, Green, 1931, pp. 261, $2.00.)

An extraordinarily sympathetic interpretation of a life which could lend itself quite easily to misinterpretation. The saintly little Cure of Ars, as depicted by John Oxenham, is a most attractive figure. He was a man of paradoxes. So stupid he could not master the elements of Latin grammar, he yet could bring to his feet men like the eloquent Lacordaire, Monseigneur Dupanloup, and Bishop Ullathorne. Longing passionately for solitude, silence, and contemplation, he passed his life in the midst of crowds. The humblest of men, he received the Cross of the Legion of Honor and the robes of a canon. An insignificant little curé who performed miracles and was "honored" by the personal attention of the devil—truly, "the greatest miracle of Ars was M. le Curé himself." (Kathleen Murphy.)

Popovici, Andrei, Ph. D., *The Political Status of Bessarabia.* Introduction by James Brown Scott, J. U. D. (Washington, D. C., School of Foreign Service, Georgetown University, 1931, pp. 288.)

In view of the present revival of interest in things European with reference to the general unstable situation in this country as well as on the old continent, this book is very timely. Having been presented as a doctoral dissertation in 1928, it underwent considerable revision and modification and in its present form it is a very able and fair presentation of the Roumanian case by a Roumanian. When Bessarabia was annexed by Roumania, apparently as a result of the desire of the people of that rich province of Southern Russia, even the Soviet government protested. This annexation reminds one of the annexation of Texas by the United States. However in the case of Bessarabia the Roumanians have undoubtedly a perfectly legitimate claim to the territory so long as the ethnic principle proclaimed by President Wilson is to be the foundation of new states in Europe, because the majority of the Bessarabian population is Moldavian, *i. e.*, Roumanian. But in so far as the Roumanian claims go it is to be observed that the principle of historical possession is not as yet entirely discarded in Europe. In this case Roumania has no valid claim to present because 1) the treaty of Bucharest of 1812 by the terms of which Russia had obtained Bessarabia from Turkey was also signed by the Hospodars of Moldavia and Wallachia whose armies fought against Russia; 2) the return of Southern Bessarabia to Russia at the Congress of Berlin was compensated by the granting to Roumania of Dobrudja, which Roumania still possesses. Therefore there is no doubt whatsoever that so long as Russia is ruled by the Soviets who had discarded the principle of historical possession on the ground that it was a manifestation of imperialism, Roumania is perfectly secure in holding Bessarabia. But if ever a radical change of government were to come in Russia the question of Bessarabia will undoubtedly be raised once more. In itself the work of Dr. Popovici deserves considerable praise, because though it is a presentation of the Roumanian case it is scholarly and as objective as it should be. No student of contemporary Europe whether in its historical or in its political aspect should fail to read this book, because it is the best available treatise on this important and very controversial subject. (LEONID I. STRAKHOVSKY.)

PORTER, KENNETH W., *John Jacob Astor, Business Man.* Harvard Studies in Business History, I. (2 vols., Cambridge, Harvard University Press, 1931, pp. I, xxiii, 585, II, xii, 768.)

These two generous volumes are a fitting mounment to America's great financier, for, as a business man's books should be, they are well balanced. Economic biography, copiously documented and annotated, drawn from ledger sheets and invoices, this Astor saga nevertheless holds the attention and presents in pleasant fashion an important phase of American historical and economic development. (J. J. M.)

POUND, ARTHUR, *Native Stock: The Rise of the American Spirit Seen in Six Lives.* (New York, The Macmillan Co., 1931, pp. 265, $2.50.)

This book contains sketches of six Puritan characters: William Pepperrel, John Bradstreet, Ephraim Williams, Robert Rogers, James Clinton, and Elkanah Watson, all of whom participated in colonial American history. It is not a work of erudition and evidently intended to be taken as a popular treatise of the characters mentioned above. The dignity of the book is lessened at times by the use of a language which borders on slang. The aim of the book and its sub-title—*The Rise of the American Spirit*, are not well borne out; nor does the author define what he means by the American spirit. (T. N.)

RAGATZ, LOWELL JOSEPH, Ph.D., Associate Professor of History in the George Washington University, etc., *Colonial Studies in the United States during the Twentieth Century.* (London, Arthur Thomas, 1932, pp. 48.)

This bibliographical study was prepared for the Congrès International d'Histoire Coloniale, held last September in connection with the International Colonial Exposition at Paris. The term "colonial" is rightly conceived by the author to include not only the period of English colonization on the mainland: pre-Columbian civilization, the Caribbean, the West Indies, and the efforts of the Spanish and the Portuguese are given adequate consideration. Government, commerce, education, and religion are all treated. Teachers will find this essay a useful adjunct to their work.

RAPPOPORT, ANGELO S., *History of Palestine.* (New York, E. P. Dutton and Co., 1931, pp. 368, $3.50.)

The present work is a brief survey of Palestine especially in its relations to the Jews. It is divided into three parts: I. Pre-Israelite Palestine; II. Palestine the Promised Land of the Hebrews; III. Palestine the Holy Land of Christendom, which brings the history down to the British mandate. The last two parts are better treated than the first, although even here the author did not intend to write a complete and detailed history of Palestine but rather a popular summary of its varied political and religious fortunes. The author speaks in a dispassionate way and the tone is always courteous and pleasing. The reader will not find many novel views but he will enjoy a pleasant style and some fine bits of racial and national psychology. With regard to Part I, the Pre-Israelite Palestine, I am afraid that the author is not as well informed as we might wish. The data seem to have been collected some 25 years ago. Nothing or next to nothing is said of modern excavations, discoveries and publications. Many of the opinions held by the author are now generally discarded. There are besides not a few inaccuracies in details. On this phase of the problem the reader will find more reliable informations in Macalister, *A Century of Excavation in Palestine*, and especially in Professor Albright, *The Archaeology of Palestine and the Bible.* (R. BUTIN, S. M.)

ROBERTS, EDWARD F., *Ireland in America.* (New York, Putnam, 1931, pp. xi, 218.)

The great advantage of Mr. Roberts' book lies in the moderation with which its story is told. Here is a book which a Britisher will read all the way through, not throwing it aside because he can't stand the national bias. It has no national bias, despite the great warmth that flows through the narration. Whether in rejecting the Scotch-Irish myth, or in describing the metamorphosis of Tammany Hall from anti-Irish to Irish, the author keeps a cool head and a persuasive tongue. There is a very sympathetic chapter on the Irish school masters, and an enthusiastic account of the Irish contribution to the military history of America. These are old stories to Americans of

Irish blood, but they have seldom been told with such a flair of combined enthusiasm and fairness. The moderation is most aptly exemplified in the chapter on the Smith Campaign which is a model of tactful generalization and reserved emphasis. There is abundant evidence throughout the book of keen analysis and pithy statement, quite properly at its best in the conclusion. Claude Bowers writes a characteristic foreword. (John E. Sexton.)

Robinson, George Livingston, *The Sarcophagus of an Ancient Civilization: Petra, Edom, and the Edomites.* (New York, The Macmillan Co., 1930, pp. xxiv, 496, $7.50.)

In 1927, when the present reviewer visited Petra, the guide to ingratiate himself showed him a recommendation by G. L. Robinson, the author of the present work. His sojourn is not forgotten by the people of that locality. After a masterly description of Petra, pp. 1-175; the author deals with Edom, pp. 175-303; the Edomites or Idumeans, and the Nabateans, who occupied Petra even under Roman Rule, pp. 303 ff. This is followed by several appendices in which special problems are taken up, pp. 445-481. Edom, of which Petra was probably the capital, is closely connected with Puda; having been conquered by David it remained connected with Jerusalem until the Babylonian invasion. Dr. Robinson has gathered all the Biblical references to Edom in one very interesting chapter. Perhaps the best chapter is the description of the Great High Place on Zabb Artuf with its Masseboth cut out of the solid rock and still in place. Professor Robinson has done his work thoroughly and we recommend it to our readers. What he terms "Sarcophagus" assumes new life under his pen. Petra is always interesting, it is a place "which astonishes and baffles but above all fascinates." The publication is beautifully illustrated. (R. Butin, S. M.)

Rugg, Harold, Professor of Education, Teachers College, Columbia University, *A History of American Government and Culture: America's March toward Democracy.* (New York, Ginn and Company, 1931, pp. xvii, 635.)

This is the second of a two-volume history of the United States and the fourth of the Rugg Social Science Course. It is a textbook intended for a unified course in history, civics and geography, best adapted to pupils of junior high or high school ages. The course is based on experiments conducted in hundreds of high schools throughout the United States. To accomplish his purpose the author has combined historical, geographic, economic and social materials, if necessary, to throw light upon contemporary problems. He outlines in advance the outstanding facts and generalizations and makes frequent use of dramatic episodes to bring the young pupil to an understanding of our complicated civilization. Furthermore, the author makes use of repetition, so that the student will encounter the important facts, movements, and principles over and over again, constantly presented in new and varied settings. (H. W. Rice.)

Sabatier, Paul, *Vie de Saint François d'Assise.* (Édition définitive, Paris, Librairie Fischbacher, 1931, pp. 577.)

This is not a revised edition of the Life of St. Francis as one would be led to believe, but reproduces essentially the original text which appeared in 1894.

It represents a half century of scholarly research and study on the part of the author, M. Paul Sabatier (1858-1928) who was a Protestant clergyman as well as a noted historian and President of the International Society of Franciscan Studies—a non-catholic organization. The book is extremely well-written and presents an attractive picture of St. Francis—a certain St. Francis, but certainly not the real St. Francis as Catholics know him. It is readily apparent that the author loved and was devoted to St. Francis, but that he was not in sympathy with the Confession which St. Francis professed and from which he cannot be disassociated. In fact, certain remarks of his concerning the veneration of the saints and the papacy have caused this work to be placed on the Index (Decree of June 8, 1894). It is said that the author proposed to revise his conception of St. Francis on certain points in a new edition, but death unfortunately overtook him before the completion of his task. Therefore the objections raised at the time of the publication of the original still remain. These have been ably stated and discussed by the eminent historian and authority on St. Francis, Archbishop Paschal Robinson, O.F.M., in the pages of *Catholic Mind* (1894) of which there are many reprints available. We cas do no better than refer the reader who is interested to this enlightening and scholarly article. (BERNARD A. FACTEAU.)

SHEEN, FULTON J., *Old Errors and New Labels.* (New York, The Century Company, 1931, pp. ix, 336, $2.00.)

This latest collectiin of essays from the prolific pen of Dr. Sheen evaluates contemporary philosophical and theological ideas "in the light of that philosophical daylight called common sense." Evolution, ethics, behaviourism, relation of science to religion, education, art and birth-control are some of the topics treated. The book will furnish satisfactory, even stimulating reading, and be conducive to thought, although the author's desire to present his material in a popular style has occasioned several errors, which are regrettable in view of the usual excellence of his work.

SHIPPEE, LESTER BURRELL, Professor of History in the University of Minnesota, *Recent American History.* Revised edition. (New York, Macmillan 1930, pp. xi, 590.)

For a trustworthy, substantial account of the period (for which there are at least a half dozen good manuals)—an account which is content to confine itself to those elements which give a composite picture of our national life since the Civil War, this volume is still to be recommended. Other authors may give more minute details and make more frequent use of the episode, but all the essentials that the student will need to remember after the teacher's wider interpretation are here. The revision consists, for the most part, of adding two chapters which carry the story from 1923 to 1931. But new titles have been added to the biographical notes of the earlier chapters; a slight change have been made to the closing of chapter xxviii; and chapters xxix and xxx have been rewritten.

SHOWERMAN, GRANT, Ph. D., Professor of Classics in University of Wisconsin, etc., *Rome and the Romans: a Survey and Interpretation.* (New York, Macmillan, 1931, pp. xxi, 643, $2.40.)

While intended for students of the literature and history of Rome, this volume will fascinate every reader who may be interested in the day by day life of an ancient nation from which the present has inherited a rich legacy. It is the new, social history applied to a people whose story has, for the most part, been told only in terms of wars and government. Nearly 200 attractive illustrations help to vitalize the subject.

TATSCH, J. HUGO, P.M., *A Reader's Guide to Masonic Literature.* (New York, Macoy Publishing and Masonic Supply Co., 1931, pp. 40.)

A short but valuable addition to the scholarly work on Freemasonry in the United States being published by its chief historiographer, Major Tatsch, who points out a difficulty for the student—the fact that many of the "choicest books were issued only in limited quantities and are now to be found only on the bookshelves of the discriminating collector or in the libraries of Lodges or Grand Lodges." There is a list of Masonic periodicals in the *Guide.*

THORNING, REV. JOSEPH F., S. J., *Religious Liberty in Transition.* (New York, Benziger Brothers, 1931, pp. vi, 252.)

Supported by an ample though well-selected bibliography and made serviceable by a good index, this study of the removal of constitutional limitations on religious liberty as part of the social progress in our transition period from colonial to federal times is confined to the New England States, since they formed "a national, social, geographical, and political unit" upon which the whole history of religious liberty in the thirteen original States may be legitimately based. Presented originally as a doctoral dissertation at the Catholic University of America, Dr. Thorning was guided in his researches and interpretations by Professors Purcell, Kerby, John A. Ryan, and others. The final conclusion of the author gives a key to the whole book: "The only thing wrong with the so-called American Protestant doctrine of the separation of Church and State is that it is neither American nor Protestant." Dr. Thorning intends to complete the study of religious transition in the rest of the thirteen colonies.

VALLENTIN-LUCHAIRE, ANTONIANA, *Stresemann.* Foreword by Albert Einstein. (New York, Richard R. Smith, Inc., 1931, pp. vii, 359, $4.00.)

This study of one of the greatest German statesmen since Bismark gives us a fair picture of Stresemann's personality, ambitions, and the far-sighted statesmanship which came to an abrupt end in his tragically premature death. His political career might be divided into three phases, that of the chauvinistic supporter of Ludendorff and von Tirpitz, next the monarchist of moderate stamp, and finally the political realist, and advocate of the republic and international reconciliation. Each of these phases is touched upon, and although Stresemann was a personal friend of the author, who regards him as a hero, nevertheless there is little overstatement. Stresemann still remains a powerful personality and a great statesman.

VANNEST, CHARLES GARRETT and SMITH, HENRY LESTER, *Socialized History of the United States.* (New York, Charles Scribner's Sons, 1931, pp. xvi, 694, $1.72.)

The authors of this volume begin with the assertion that it is a "new kind of history", in that it is based upon a topical outline of the growth and development of the United States instead of the traditional and chronological method of treatment. This plan is carried out very smoothly, and is entirely free of what might be termed interpretative asides and theorizing. (E. H. YOUNG.)

WEBSTER, J. CLARENCE (ed.), *The Journal of Jeffery Amherst . . . from 1785 to 1763.* The Canadian Historical Studies. (Toronto, The Ryerson Press; Chicago, University of Chicago Press, 1931, pp. xxiv, 341.)

Major General Lord Jeffery Amherst, red coat, large nose and positive opinions, lives still in the diaries kept by him during the period of his American service. Much valuable material, chiefly military in character, concerning the Seven Years War is here published for the first time, in most attractive form. (J. J. M.)

WILLIAMS, JOSEPH J., S. J., Ph.D., Litt. D., *Hebrewisms of West Africa: From Nile to Niger with the Jews.* (New York, The Dial Press, 1930, pp. viii, 443, $7.50.)

Father Williams became interested in the subject while studying the beliefs and customs of the Jamaica Negroes. Noticing many similarities with what we know of the Hebrews, the author undertook this work to trace those beliefs back to their source. These beliefs were brought to Jamaica from West Africa, and finally point to Palestine as their starting place. The Hebrews spread through Egypt and had a temple at Elephantine. They pushed further South to Abyssinia where the Falashas or Black Jews are still found. From the Nile it is likely that the Jews went West in quest of trade. There they came in contact with the Songhois and the Ashantis to whom the Jamaica Negroes are related. Father Williams gives us an extremely interesting study, and has done a surprisingly wide reading; his scholarship is undeniable. Whether or not the conclusions are beyond doubt we really do not feel qualified to judge but this much we can safely say: the reader will gather an enormous amount of useful information and will never regret having secured the volume. (R. BUTIN, S. M.)

ZALITACH, MYRON, *A Commentary of the Cult of the Most Blessed Sacrament.* (New York, P. J. Kenedy and Sons, 1930, pp. xviii, 187.)

The purpose of this volume is to show from the records of the past the importance of the Blessed Eucharist for salvation. The book is divided into three parts: The Holy Eucharist and Supernatural Life, The Holy Eucharist as a Cure for the Soul's Infirmities, and The Holy Eucharist in the History of the Church. The religious fervor of any period in the history of the Church depends upon the degree of devotion to the Blessed Eucharist. The early Church practiced frequent and daily Communion; later the practice was frowned upon and discarded, while from the Council of Trent on, and especially since Pius X, frequent Communion has again come into its own. The style is somewhat cumbersome at times and there are occasional mistakes. A bibliography is given, but no index.

Zalzman, Maurice, *Plagiarism: the Art of Stealing Literary Material.* (Los Angeles, Parker, Stone and Baird Co., 1931, pp. xv, 265.)

With a lightsome foreword by Rupert Hughes, this study of plagiarism in the light of its frequency contains a veritable encyclopedia of cases, few of which are known to the general public. An attempt is made to define plagiarism in its accepted sense as well as legally; and this is followed by a host of cases from that of Edmond Rostand to one in which Charles Chaplin was involved. The book should certainly be in the hands of every playwright. There is a table of these cases, but no index.

PERIODICAL LITERATURE

Miscellaneous

The Arrest and Trial of Jesus of Nazareth. J. A. Fort (*Contemporary Review*, March).

The Divine Tradition in History. Henry Woods, S. J. (*Ecclesiastical Review*, February).

Christianity and Buddhism. Desmond Montgomery (*Truth*, March).

A Glance across the History of the Church (concluded). E. R. Hull, S. J. (*Truth*, January).

Le Pape et le désarmement. Joseph Mélot (*Revue Générale*, January).

Some Distortions of History. P. W. Browne (*Ave Maria*, January 16, 23).

The *Sensus Numinis* as the Historical Basis of Religion, I. Rudolf Otto (*Hibbert Journal*, January).

Present State of Servetus Studies. R. H. Bainton (*Journal of Modern History*, March).

The Vatican Manuscript Borghese 29 and the Tractate *De Versuciis Anti-Christi.* I. H. Stein (*English Historical Review*, January).

Sur la date d'une loi de Gratien contre l'hérésie. J. R. Palanque (*Revue Historique*, December).

Julian the Apostate and the Religion of Hellenism. Michael Tierney (*Studies*, December).

The *Confessions* of Saints Augustine and Patrick. Alice Curtayne (*Clergy Review*, March).

Haithabu in der Kirchengeschichte. Otto Scheel (*Zeitschrift für Kirchengeschichte*, L. 3-4).

Changing Views of the Renaissance, II. A. S. Tuberville (*History*, January).

Les origines du Luthéranisme. L. Wyckens (*Nouvelle Revue Théologique*, March).

La mort de Grégoire XIII d'après un récit inédit de son médicin. Michel de Boüard (*Revue Historique*, December).

La décoration des Églises des grands ordres religieux au XVIIe siècle. Émile Mâle (*Revue de Paris*, February).

Les anciens missionaires Capucins de Syrie et leurs écrits apostoliques de langue rudimentis (continued). Louis de Gonzague, O. M. Cap. (*Collectanea Franciscana*, October).

The Apse at Cluny. K. J. Conant (*Speculum*, January).

The Oldest Institutions of Learning for Women in North America. P. W. Browne (*Catholic Educational Review*, February).

The Election of Pope Pius XI. F. J. Byrne (*Catholic Virginian*, February).

EUROPEAN

Blessed Albert the Great. J. B. Reeves, O. P. (*Blackfriars*, January).

St. Albert the Great. J. B. Reeves, O. P. (*Blackfriars*, February).

Continental Protestantism in the World Crisis. Adolf Keller (*Contemporary Review*, February).

The Solitary Life in Western Europe before St. Benedict. P. F. Anson (*Pax*, March).

El gobierno de la nación y los concilios generales y provinciales en tiempo de los Visigodos. Z. Garcia Villada (*Estudios Eclesiasticos*, October).

El Iñigo de Loyola visto por Adolfo Coster (concluded). M. Pérez Arregui (*Razón y Fe*, February).

Estudios sobre la transmisión manuscrita de algunas obras de Pedro Aureoli, O. F. M. (continued). Francisco Pelster (*Estudios Eclesiasticos*, October).

La Exclusiva dada por España contra el cardenal Giustiniani en el conclave de 1830-1831, según los Despachos Diplomáticos (continued). J. M. March (*Razón y Fe*, January).

Las monedas ibéricas e hispano-romanas de la Biblioteca Escurialense. P. A. García de la Fuente (*Religion y Cultura*, February).

Protestantism in France. C. H. D. Grimes (*Modern Churchman*, October).

Scottish Saints in France. Baron de Brix (*Scots Magazine*, February).

Les Catholiques Français et le problème de la paix. Archbishop Sagot du Vauroux (*Correspondant*, December).

La Carrière d'un prédicateur parisien sous l'Empire et la Restauration. Adrien Garnier (*Canada Français*, March).

Le Mont St. Michel. Mildred Thorburn-Busck (*Ord och Bild*, December).

Papst Leos XIII erste Begegnung mit Wilhelm II (Oktober 1888) und Frankreichs vatikanische Politik. Jean Luives (*Preussische Jahrbücher*, December).

The Framing of the First Apology of the Augsburg Confession. T. G. Tappert (*Lutheran Church Quarterly*, January).

The German Catholic Women's League. Mary M. Macken (*Studies*, December).

Der Katholizismus in der Reichslandepoche. E. C. Scherer (*Süddeutsche Monatshefte*, December).

Le problème de l'Église dans le protestantisme hollandais. P. Hendrikx, S. J. (*Nouvelle Revue Théologique*, December).

Contemporary Reports on the Medieval Roman Climate. Anna Celli-Fraentzel (*Speculum*, January).

The Edicts of the Emperor Augustus Discovered at Cyrene and Their Importance for Roman Law. Martin R. P. McGuire (*Georgetown Law Journal*, January).

The Popes, the States, and the Papal States, IV. F. R. Hoare (*Irish Ecclesiastical Record*, February).

Fra Salimbene of Parma: Mendicant and Gentleman, 1221-1289. M. Mansfield (*Dublin Review*, January).

De fontibus literariis ad vitam S. Francisci Assisiensis. Fredegandus ab Antverpia, O. M. Cap. (*Collectanea Franciscana*, October).

San Francisco de Asís y San Juan de la Cruz. Carmona Nenclares (*Estudis Franciscans*, July-December).

Sainte Antoine de Padoue: recherches sur ses trente premières années. André Callebaut, O. F. M. (*Archivum Franciscanum Historicum*, October). Notes discussions, and documents.

San Roberto Belarmino, Doctor y Ejemplo. Luis Teixifor (*Razón y Fe*, December).

Una manifestazione d'incredulità religiosa nel medioevo: Il detto dei "Tre Impostori" e la sua trasmissione da Federico II a Pomponazzi. Mario Esposito (*Archivo Storico Italiano*, XVI, 1).

Bettino Ricasoli et la Questione Romana. Alberto Pingaud (*Nuova Antologia*, February).

Des erste Jahrzehnt Pius' XI (1922-1932). Maximilian Claar (*Europäische Gespräche*, January-February).

A Catholic Social Reformer in Italy (Giuseppe Toniolo). H. L. Hughes (*Month*, January).

Recent Publications on Medieval and Modern Greek History. William Miller (*American Historical Review*, January).

BRITISH EMPIRE

The Roman Catholic Church in Great Britain. J. W. Poynter (*Modern Churchman*, December).

The Friars in the Reign of Henry III. H. P. Palmer (*Modern Churchman*, December).

A Preliminary Study of Alcuin's Bible. E. K. Rand (*Harvard Theological Review*, October).

Blessed Thomas More. Christopher Hollis (*Missionary*, January).

A State Trial of 1676. J. G. Muddiman (*Month*, March). Nathaniel Reading, in connection with Oates plot.

Newman and Kingsley. Cuthbert Wright (*Harvard Graduates' Magazine*, December).

Disraeli and Catholicism. H. Somerville (*Month*, February).

Ranulph, Monk of Chester. J. G. Edwards (*English Historical Review*, January).

The Reformation in London, Charles Pendrill (*National Review*, February).

Pour le premier chapitre d'une histoire des Trois-Rivières. E. Hamelin (*Canada Français*, February).

Scotland's Contribution to Catholic Emancipation. Bernard Kelly (*Clergy Review*, March).

Ireland in the Early Ages. Joseph Gurn (*Columbia*, March).

St. Patrick, 432-1932. Bishop Shahan (*Missionary*, March).

The Ignorance of St. Patrick. Alice Curtayne (*Irish Monthly*, February).

The Patrick Legend. Eleanor Hull (*Contemporary Review*, March).

The Irish Charter Schools. P. J. Dowling (*Dublin Review*, January).

Catholic Irish Teachers after the Union. T. Corcoran, S. J. (*Irish Monthly*, February).

Irish Missionaries in South Africa. John Colgan (*Studies*, December).

The (Catholic) Loss of Wales. David and Gervase Mathew (*Clergy Review*, January).

Canada in Feudal Days. W. A. L. Styles (*Columbia*, April).

Archbishop Taché and the Beginnings of Manitoba. Donatien Frémont (*North Dakota Historical Quarterly*, January).

Table nominale des Récollets de Bretagne, missionaires et aumoniers dans l'Ile Royale (1713-1759). R. P. Hugolin (*Mémoires de la Société Royale du Canada*, XXV, section 1).

L'abbé Le Loutre (concluded). Albert David (*Revue de l'Université d'Ottawa*, January-March).

Monseigneur Ignace Bourget. Georges Robitaille (*Canada Français*, March).

A Pioneer in the Field of Education in North America (1653-1700). P. W. Browne (*Catholic Eudcational Review*, March). Marguerite Bourgeoys at Ville-Marie.

UNITED STATES

Textbooks that Err. W. T. Miller (*Columbia*, April).

Problems in the Early Ecclesiastical History of New Mexico. France Scholes (*New Mexico Historical Review*, January).

The Puritan Heresy: a Study of American Psychology. H. B. Parkes (*Hound and Horn*, January-March).

The Authorship of a *Discourse About Civil Government in a New Plantation Whose Design is Religion.* Isabel M. Calder (*American Historical Review*, January). John Cotton.

L'abbé Thaumur de la Source (*Bulletin des recherches historiques*, December). A Quebec missionary on the Mississippi.

Giles Brent, Catholic Pioneer of Virginia. Eudora R. Richardson (*Thought* March).

Charles Carroll, Friend and Supporter of Washington. T. E. Kissling (*Catholic Action*, February).

The Religion and Philosophy of Washington. J. V. Nash (*Open Court*, February).

Hauriou, Suarez, and Chief Justice Marshall. M. F. X. Millar, S. J. (*Thought*, March).

After Seventy-five Years. Joseph Gurn (*Columbia*, February). Chief Justice Taney.

Seminary Projects for the Missions among Catholic Germans in the United States, 1835-1855. P. L. Johnson (*Salesianum*, January).

En marge d'un cinquantenaire: paroisse de Sainte-Marie, Manchester, N. H., 1880-1930. L. J. Talbot (*Canada Français*, February).

Bowing the Knee to Burchard. C. W. Thompson (*America*, March 26).

The Reverend John Thayer (continued). H. F. Blunt (*Magnificat*, March).

Father Heinrich Lemcke's First Experience in the United States, II. (*Central-Blatt and Social Justice*, March).

Letters to Bishop Henni (continued). P. L. Johnson (*Salesianum*, January).

Our Lady's Bishop (concluded). S. G. McKenna, C. SS. R. (*Central-Blatt and Social Justice*, January). Bishop Gross.

New Light on Mother Seton. A. J. Burns (*America*, March 26).

BOOKS RECEIVED

(Mention here does not preclude extended notice in the REVIEW).

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Breton, Valentin, O. F. M., *La Trinité: histoire, doctrine, piété* (Paris, Bloud et Gay, 1931. Pp. 236).

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Casey, Magdalen, Editor, *Catalogue des Brochures aux Archives Publiques du Canada: 1493-1877* (Ottawa, F. A. Acland, 1931. Pp. 553).

Casotti, Mario, *Maestro e Scolaro* (Milan, Società Editrice "Vita e Pensiero," 1930. Pp. 317).

Casotti, Mario, *Metodo Montessori e il Metodo Agazzi* (Brescia, Società Editrice "La Scuola," 1931. Pp. 224).

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Conferenze per il XIV Centenario delle Pandette 15 Dicembre, 530-15 Dicembre, 1930 (Milan, Publicazioni della Università Cattolica del Sacro Cuore, 1931. Pp. 373).

Conferenze Virgiliane (Milan, Publicazioni della Università Cattolica del Sacro Cuore, Serie quarta, vol. XII, 1931. Pp. 142).

Dewey, John, *Construction and Criticism:* The First Davies Memorial Lecture for the Institute of Arts and Sciences (New York, Columbia University Press, 1930. Pp. 25).

Draime, Ignace, O. P., *La Crise: un Moyen d'en Sortir* (Paris, Editions de la Pensée Catholique, 1931. Pp. 77).

Garnier, Adrien, *Les Ordonnances du 16 juin, 1828* (Paris, J. De Gigord, 1929. Pp. xvii, 250).

Grimaud, Abbé Charles, *Bébé Grandit* (Paris, P. Téqui, 1931. Pp. 280).

Jedin, Hubert, *Studien über die Schriftstellertätigkeit Albert Pigges* (Reformations-geschichtliche Studien und Texte herausgegeben von A. Ehrhard, Heft 55, Munster, Aschendorff, 1931. Pp. 182).

Kaplan, A. D. H., Ph. D., *Henry Charles Carey: a Study in American Thought* (Johns Hopkins University Studies, series xlix, no. 4, 1931. Pp. 96).

Lacoste, E., *Les Papes à travers les Ages: t. III, de Saint Corneille à Saint Marcellin* (Paris, Maison de la Bonne Presse, 1931. Pp. 126).

Laveille, E., S. J., *L'Ame d'un Prêtre* (Mgr. Laveille) (Paris, Téqui, 1931. Pp. 276).

Lusseau, Abbé, and Collomb, Abbé, *Manuel d'Etudes Bibliques* (Paris, Téqui, 1931. T. V., Ire partie, pp. 565; II^e partie. Pp. 612).

Lynskey, Elizabeth M., *The Making of our Nation* (New York City, Charles E. Merrill Co., 1931. Pp. vi 280).

Lynskey-Sauer, *The Beginnings of our Nation* (New York City, Charles E. Merrill Co., 1931. Pp. vi, 279).

Lyons, George, *The King's Steward: the true Story of George Schumann* (Notre Dame, Ind., The Dujarie Institute, 1931. Pp. xvi, 100).

Magenis and Gilmour, *Directed High School History Study* (Yonkers, N. Y., World Book Co., 1932. Pp. 188).

Masnovo, Amato, *Da Guglielmo d'Auvergne a San Tomaso d'Aquino* (Milan, Pubblicazioni della Università, 1930. Pp. 283).

Masnovo, Amato, *Problemi di Metafisica e di Criteriologia* (Milano, Società Editrice "Vita e Pensiero," 1930. Pp. vii, 50).

Mug, Sister Mary Thedosia, *Lest We Forget: The Sisters of Providence of St. Mary-of-the-Woods in Civil War Service* (St. Mary of the Woods, Ind., 1931. Pp. 79).

Nyberg, J. A., *Tests and Drills in First Year Algebra* (New York, American Book Co., 1931. Pp. 176).

Pacificus, Father, O. M. Cap., *The Story of Teresa Neumann* (London, Burns Oates and Washbourne, 1931. Pp. 71).

Report of the Thirteenth Annual Meeting of the Franciscan Educational Conference, Detroit, July 1-3, 1931, vol. xiii, no. 13 (Brookland, D. C., Capuchin College, 1931. Pp. xl, 171).

Roberts, Frank H. H., Jr., *The Ruins at Kiatuthlanna, Eastern Arizona* (Washington, D. C., Smithsonian Institution, 1931. Pp. 195).

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CONTRIBUTORS OF ARTICLES

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